SUNDAY SCHOOL JOURNAL
for
TEACHERS
AND
YOUNG PEOPLE.

NEW SERIES. MARCH, 1884. VOL. XVI, No. 3.

The Normal Class.

EVERY Sunday-school teacher, and every scholar in advanced classes who may become a teacher, needs a course of study in Bible knowledge and Sunday-school work. The demands of the age require that the Sunday-school shall be in the rear of the secular school in the ability and training of its workers; the importance and nature of the work itself make thorough equipment a necessity.

The widely known Chautauqua Normal Course has been adapted to the needs of local normal classes and individual students. The studies can now be taken at home, and a diploma obtained, without going to the Assembly, though the student will find the drill and surroundings of the Assembly exceedingly helpful in his preparation for the examination.

All who desire information concerning the Normal Cour e, for class or individual study, will address the Rev. J. L. Hurlbut, D.D., Plainfield, N. J., who will send circulars containing a full statement of the plan.

A Noble Children's Meeting.

REV. J. J. REED, pastor of St. Paul Methodist Episcopal Church, Cincinnati, Ohio, is making a decided impression upon the religious element in that city by the manner in which he conducts his children's meeting. Up to the first of December the children's meeting had been in operation for seven weeks, with the average attendance of three hundred and twenty-seven, and on Friday afternoon, the seventh week, there were three hundred and ninety present; forty-nine gave their names as trying to be Christians; and, with few exceptions, the three hundred and ninety promised to attend church somewhere next Sabbath. This is a work in which our ministers should engage. Children are impressible. They respect the office of the ministry. The pastor can do a great deal toward winning them to church, and to a love of religious things, by a little tact and fidelity, such as displayed by our indefatigable, zealous, and able friend, Mr. Reed.

Slain by a Look.

WITH serpents for hair, twisting and hissing about her head—that was Medusa in the old Grecian fable. Whoever looked at her became a stone.

Slain by a look! That young man in his cell was killed, morally, that way; he kept looking at the wine-glass around which the sun-flashes went wreathing like snake-coils. The prisoner opposite him kept looking at a heap of money, and then took it. So his hopes were killed. Look away from sin, from the fruit that may tempt you, the bad book that may beckon, the money that is another's. "Medusa" is in the fruit, "Medusa" is in the book, "Medusa" is in the face on the piece of coin. Look away!

Guard the Library.

Weed your library with care, friend librarian! There are few large Sunday-school libraries which do not contain some useless, if not poisonous, books. The library should be managed on the principle that it is auxiliary to the object of the Sunday-school, which is to bring children to Christ by means of the truth. No book, therefore, which is not directly or indirectly in harmony with this end has any right to a place in the library. If pastors, as well as librarians, would occasionally go through their school libraries, weeding them out on this principle, many of them would be unpleasantly surprised at the discoveries they would make.

Church Jetties.

What heavy walls of rock are the Merrimac jetties, stretching out into the sea on either side of the harbor's mouth, to intensify and deepen the current, and sweep oceanward the miserable sand-bar tripping up so many vessels!

O for Church jetties to deepen and strengthen the flow of the spiritual life, carrying out to sea the sand-bars that prevent progress! A whisper in your ear: Is not a bit of a sand-bar in your own life? Is not grace to have a deeper channel in this very heart within? Do a little jetty-building to-day.

Clear Head and Warm Heart.

To teach truth clearly one must first hold it with a firm intellectual grasp. Muddy conceptions beget confused instruction. But truth needs to be taught with enthusiasm as well as with transparency. Children shrink from cold teaching as from the north wind. Hence its teacher must feel it deeply as well as see it clearly. It is the clear head inspired by the warm heart that teaches effectually.

Pastors and Superintendents.

The relation of the superintendent to the pastor is that of a subaltern to his captain. As "preacher in charge" the latter has the oversight of every Church interest, including the Sunday-school. Yet, if he be a judicious man, he will give the superintendent as free a scope in the performance of his duties as is consistent with his own specific duties and the spiritual welfare of the school. And if the superintendent be a sensible man, he will treat his pastor's suggestions, not with cool deference merely, but with cordial respect, and will always honor him before the school by cheerfully giving him suitable opportunities to catechize and address the scholars. The relation between them is in itself honorable, and may be delightful and profitable to both. Though their respective offices are not of equal authority, yet, as brethren, they are equals in Christ, and the bond which makes them one in affection and purpose is that holy love which unites both to Christ. As a question of fact the harmony between pastors and superintendents is generally unbroken.

At Which End of the Glass.

Now look at Thomas Jefferson through this end of the glass. Big, is he not?—noble? Shift your glass and look through the other end? Mean, is he not? Dwarfed into an insignificant little specimen of boyhood. Same youth, though, each time. A word in your ear, fellow-teacher. Thomas Jefferson is in your class, and there are two ways of looking at him. You may pick out his good qualities, keep these before you, and what a noble, royal boy! Thomas Jefferson is generous, enthusiastic, active, frank. Lose sight of these and contemplate his faults. That very same boy is streaked with thoughtlessness, unreliability, irreverence, and—impudence. These are streaks though, and do not make the bulk of character. But keep looking at those faults especially, and you dwarf Thomas Jefferson to a little heap of meanness. Now, which end of the glass do you use? Which is better for the boy? Which is the more comfortable for yourself?

Attendance on Public Worship.

We welcome any thing which will help to promote the attendance of our Sunday-school scholars on divine worship, and therefore take pleasure in presenting on the next page a plan devised by Mr. W. M. Patten, the efficient superintendent of the Tabernacle School, in Camden, N. J. The words thereon contained are printed on two sides of a card. We have been compelled to reduce the size slightly, in order to get the whole into a page of the Journal.

On one side, it will be noticed, the dates of the Sundays for an entire quarter are printed in the margin. When the scholar comes to school, if he has attended preaching service in the morning, he hands his card to the secretary of the school, who punches the date on the margin, either then or during the session, and returns the card to the scholar. Thus at the close of the quarter it can readily be seen how many mornings the scholar has attended divine service.

On the reverse there are blanks for the entry of the texts from which the sermons have been preached. These entries are to be made by the scholars, thus securing their attention to the text. Attention to the sermon must be left to the preacher. He ought to be able to hold them.

The plan seems to us to be simple and readily worked, and we doubt not that it will increase the attendance on public worship wherever it is adopted. The absence of children from public worship is painfully apparent in some places, and is an evil that ought to be cured, and we believe can be cured.

Our Wesleyan brethren in England secure the attendance of their Sunday-school scholars at church by taking them there. They usually have two sessions of the Sunday-schools, and the teachers accompany their scholars from the school to public worship. In the statistics of their Sunday-school there is a blank with the heading: "Where the scholars are taken regularly to chapel." It is interesting to notice from the last report of the Wesleyan Methodist Sunday-School Union that, out of a total of 6,548 schools, in 5,648 of them the scholars are regularly taken to God's house.

We should be glad to hear suggestions on this subject from those who have given it thought. We are persuaded that children can be induced to attend the public worship of God if the right means are used.

MARCH 2 | MARCH 9 | MARCH 16 | MARCH 23 | MARCH 30 |

JANUARY 27 | JANUARY 20 | JANUARY 13 | JANUARY 6 |

FEBRUARY 3 | FEBRUARY 10 | FEBRUARY 17 | FEBRUARY 24

Tabernacle

Methodist Episcopal Sabbath-School,

CAMDEN, N. J.

Church Attendance Record,

FIRST QUARTER, 1884.

"I was glad when they said unto me, Let us go into the house of the Lord."—DAVID.

.....Scholar.

.....Teacher.

The scholar will bring this card each Sabbath, and the Secretary of the school will note church attendance by punching the date on margin of card.

Sabbath Morning Texts—First Quarter, 1884.

January 6th. Book, Chapter, Verse,	*February 3d.* Book, Chapter, Verse,	*March 2d.* Book, Chapter, Verse,
January 13th. Book, Chapter, Verse,	*February 10th.* Book, Chapter, Verse,	*March 9th.* Book, Chapter, Verse,
January 20th. Book, Chapter, Verse,	*February 17th.* Book, Chapter, Verse,	*March 16th.* Book, Chapter, Verse,
January 27th. Book, Chapter, Verse,	*February 24th.* Book, Chapter, Verse,	*March 23d.* Book, Chapter, Verse,
		March 30th. Book, Chapter, Verse,

An Ideal Sunday-School Library.

BY MRS. V. C. PHOEBUS.

We may confidently hope that the day is not far distant when the Church, recognizing the powerful influence for good or evil which the Sunday-school library possesses, shall insist that every Sunday-school shall be supplied with one, and will also insist that far more care shall be exercised in its selection than at present.

We may feel sure that, when the time arrives, fiction, which in most Sunday-school libraries now reigns supreme, will be reduced to its normal proportions, thus making room for works on science, on history, on travels, etc., etc.

"Surely," says one, "it cannot be the duty of the Sunday-school to teach science!" Certainly not, if by that term we are to understand the theories of scientists; but many of the facts of science may be so skillfully told that they become to the child's mind as interesting as the wonders of fairy-land, the thought of their truth but adding to their interest, for, other things being equal, children prefer truth to fiction. But we should scarcely claim that it becomes the duty of the Sunday-school to teach, through its library, even these interesting facts, if we regarded such teaching as an end; they are to be thought of rather as means by which the mind may be led "from nature up to nature's God."

Later in life, and taught in a different way, these scientific truths have a fatal tendency to lead the mind astray, but "the atheism of Laplace," says Isaac Taylor, "is not likely to find admittance along with his theories if, before those theories come to be known, the mind has already associated feelings of devout admiration with the substance of the facts upon which those speculations are founded."

Yes, let us teach the children a love for scientific truth, "for the sense of God's existence and goodness and watchfulness over all his creatures can be nowhere obtained away from the closet, the secret place of his manifestation to the sons of men, as among the open demonstrations of science, where the revelation is made as near that of vision as is possible without it."

Let the subject be, for instance, the revelations of the telescope. It might make the statement that the Pleiades, which, to our unassisted eyes, seem but a confused twinkling as of many luminous points, are shown by this instrument to be thousands and thousands of flaming bodies constituting a community of suns, within whose range can be no darkness at all. But it may add a deeper thought to this scientific fact. It may strive to help the mind realize something of the grandeur and beauty of one of these brilliant orbs, surrounded on all sides by ten thousand effulgent globes, and something of the wonderful amount of life, power, and enjoyment which may well be supposed to belong to such a system. He might then be asked to imagine the feelings with which a glorious inhabitant of one of these spheres would hear, for the first time, of a region of space such as is occupied by our earth, where there is but one source of light and that a remote one, where life and enjoyment were shortened, not only by night, but by winter. Would he not think of it as quite beyond God's loving care and providence?

Or, turning to the wonders of the microscope, might not our books, selecting the most interesting of these, and graphically describing them both by pen and pencil, lead the mind to recognize God's attributes as clearly in the growth and uses of a lichen or a moss as in the counterpoise and magnificence of a thousand neighboring suns?

Our historical works must not consist of calendars of kings and generals, dates of battles and of sieges, etc., but of modes of life and usages long passed away; of places and persons no longer to be found on earth; of well-chosen incidents which shall prove that God is at the heart of all history, and that he has ordained for man or nation that whatsoever is sowed that also shall be reaped.

Our books of travel must interest us chiefly in the domestic habits of the people among whom, for the time being, we wander, and this with a deeper design than the mere acquirement of knowledge in regard to these people.

We all know what physiognomists children are, how readily they notice and mimic peculiarities of face, form, or speech; how they make merry over oddities of dress and manners. We cannot have failed to perceive that this disposition, if largely indulged, tends to the growth of unamiable and malicious sentiment, and finally to the development of very unlovely characters.

But this result may be very different if we furnish this instinct with its true food.

Let us place before these shrewd eyes and active brains books which shall direct them to the observation of those broad characteristics, partly comic, partly picturesque, which mark whole callings and trades, or turn their attention to peculiarities of national customs and costumes, for it may be stated as a law, "that while malevolent or chilling sentiments almost invariably connect themselves with a keen sense of personal peculiarities, when this power of discrimination takes place only within a narrow circle, as upon individuals of a neighborhood; on the contrary, bland and kindly feelings, and a disposition to find something good under every form of humanity, is the usual, if not constant, accompaniment of the very same faculty when brought to bear upon the wide varieties of human nature, in all classes of society, in all countries, and in all time."

One of George Eliot's pungent sayings: "Some folks' tongues are like the clocks as run on striking, not to tell you the time of the day, but because there is summat wrong i' their own inside."

Running Over.

BY MARY F. LATHROP.

You are a teacher in the Sunday-school, and you study the lesson faithfully, but somehow your scholars display a most disheartening lack of interest. They sit stolidly, listlessly, through the lesson. How stupid it seems! You heartily wish they would rouse into activity of some sort, don't you? Better any thing than this dead-alive dullness! But did it ever occur to you that the fault might be in yourself? Of course, you learn the facts of the lesson, and can explain the letter of the law; but are you full of the spirit of the verses? Is your thought how you can best apply the inspired words to the dispositions and wants of your scholars? In short, how through the lesson you can draw them to the Master? It must be, if you ever hope to attain the best success. You must be brimful and running over with a desire for each one of their souls for God's service.

A pious friend, who taught a class of bright, growing boys, once said to me: "I never bother with any thing but the spiritual part of the lesson." This when the selections afforded rich opportunity for historic research and instruction. I never wondered afterward why those boys wriggled and misbehaved. Adapt yourself and your teaching to the scholars' modes of thought. Be full of interest in their plans; gain their confidence. Illustrate from their games and sports. I look back to a Sabbath afternoon in a strange school when I sat down before fourteen boys who would not be roused from their apathy by any device, ordinary or extraordinary, until I chanced to use as an illustration some fact concerning base-ball. That wakened them, and I never had a more interested, attentive, responsive class.

Encourage questions; gently and kindly help your doubting Thomases over the hard places. Don't coldly eye them with a "Thou-art-an-unbeliever" air. Run over with faith and love and patience in your teaching; so shall your cup run over with rejoicing over scholars saved and souls brought into the kingdom through your efforts.

Prayer and Ballots.

A BODY of Sunday-school teachers is reported in the annals of Sunday-school history to have met for prayer, that their superintendent might be moved to attend Teachers' Meeting! Ballots, cast unanimously, to the end that he might have been moved out of the office would have been more to the point in that ridiculous case. B.

Pastor and Superintendent.

"I DID not know she was not a member of the Church," said a superintendent who had nominated a teacher without the "concurrence of the pastor," as the Discipline most admirably requires. The wisdom of concurrent voice in nomination is apparent in many other respects, and the rule should never be violated by either officer. B.

Opening and Closing Services for First Quarter of 1884.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. Come hither, and hear the words of the Lord your God.

SCHOOL. The word of the Lord is tried. Every word of God is pure. Moreover by them is thy servant warned: *and* in keeping of them *there is* great reward.

SUPT. The entrance of thy words giveth light.

SCHOOL. Thy word *is* a lamp unto my feet, and a light unto my path.

SUPT. Blessed *are* they that hear the word of God, and keep it.

SCHOOL. Search the Scriptures.

SUPT. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.

SCHOOL. How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth.

SUPT. And I will delight myself in thy commandments, which I have loved.

SCHOOL. My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

SUPT. The grass withereth, the flower fadeth: but the word of God shall stand forever.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW and APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.*

VI. ANNOUNCEMENTS, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

SUPT. Stand up and bless the Lord your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing, and praise.

SCHOOL. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. *Amen.*

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES IN THE ACTS AND EPISTLES.

NOTES BY THE REV. J. L. HURLBUT, D.D.

A. D. 52.] **LESSON IX. PAUL AT ATHENS.** [March 2.

Acts 17. 22-34. [*Commit to memory verses* 29–31.]

22 Then Paul stood in the midst of Mars' hill, and said, *Ye* men of Ath'ens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the LORD, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked at; but now commandeth all men every-where to repent:

31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Di-o-ny'si-us the Ar-e-op'a-gite, and a woman named Dam'a-ris, and others with them.

General Statement.

We look now upon the scene when the Gospel of Christ appeared for the first time confronting the wisdom of the world. Paul, the foremost leader of the Christian cause, stood upon the marbled summit of the Areopagus, and before him were ranged upon the circling seats the leaders of Grecian thought. To their eyes it was the Gospel standing upon trial, and dismissed with silent contempt; to the enlarged view of heaven it was the learning of man arraigned and sentenced before the bar of God. To all outward appearance it was an uneven match, one man standing alone before many; but one man with the eternal Truth and the Almighty God upon his side is a majority, and the enduring victory was won by the apostle Paul. He stood surrounded by the outward symbols of a religion the most fascinating ever devised by man, the worship of beauty in its noblest forms; surrounded, too, by the learned men of the age, in the capital which was the center of the world's intelligence. Wisely did the apostle address that assembly, beginning with a courteous recognition of their zeal for worship, and their longing after God, and showing that their craving was met in the Gospel alone. Yet with all boldness he attacked their errors. With statues of the gods on every hand, he declared that the Godhead is not like unto images made by man; before a people proud of their origin he asserted the unity and brotherhood of all races; in presence of men who held to the eternity of matter he proclaimed God as the creator of all things; in the face of scornful glances he preached the resurrection of the dead and the judgment to come. The sermon ended, the audience separated, some with contemptuous unbelief, some with slight interest, a few with quickened consciences. A small band of believers was gathered in the city of the violet crown, but Paul went on his way to more promising fields of labor. Yet in that hour the sentence of idolatry and false philosophy had been spoken, and in due time its doom came. When the glory of Athens had passed away, the Gospel which Paul preached was standing in triumph over all the lands.

Explanatory and Practical Notes.

Verse 22. Mars' Hill. The Areopagus, or Hill of Mars, was an eminence in Athens, north-west of the Acropolis, and rising sixty feet above the valley. It was an open amphitheater, with stone seats arranged in tiers, where sat the council of the Areopagites, composed of the most distinguished citizens of Athens. In a hollow place below and in front of them was an elevated stone, from which Paul probably spoke. The apostle was not on trial, but was giving a statement of Christianity to a company of Athenian inquirers. **And said.** The report of Paul's address is very meager, though precise, and gives only the line of thought in what was without doubt an extended discourse. **Men of Athens.** Paul showed knowledge, as well as tact, by commencing his speech in the form of address employed by Athenian orators. **Too superstitious.** Rev. Ver., "somewhat superstitious;" but the translation recommended by the American revisers seems better, "very religious;" that is, very careful in religious worship and reverent toward divine beings. It was not an accusation, nor yet a compliment, but a recognition of the fact that the Athenians were a worshiping people. There were at least thirty thousand statues in Athens, all objects of worship. (1) *Notice that the disciple of Christ can see that there is a germ of truth in the heathen forms of religion.*

23. As I passed by. In walking from the sea-port to the city he would pass several altars with the inscription referred to. **Beheld your devotions.** Rather, as in Rev. Ver., "the objects of your worship;" not the worship itself, but the things worshiped. **An altar.** The Greek altars were very numerous, and generally small, built of marble, and highly ornamented; while in the whole Jewish world there was but one altar, that in the temple, of rough stone, and severe in its plainness. **TO THE UNKNOWN GOD.** Rather, as in Rev. Ver., "To an unknown god." Several ancient writers say that such altars were to be seen in Athens. They arose from the feeling of uncertainty, desiring to omit no divinity from their devotions. **Whom therefore,** etc. The Rev. Ver. is far more accurate, "What therefore ye worship in ignorance, this set I forth unto you." In all their ignorance they were groping after God, and now the apostle was about to proclaim him, the very being whom they sought. Paul's opening words showed great skill in attracting attention, employing an illustration, avoiding the charge of introducing a new object of worship, recognizing the element of truth in their religion, and yet not lowering the standard of the Gospel.

24. God that made the world. Paul begins his argument with the declaration that there is a personal God, not a personification of nature, but the power which created nature. (2) *We must see God if we would worship him aright.* **Lord of heaven.** Paul presents no picture of Olympus with its feasting deities, but one God over all. **Dwelleth not in temples.** The most splendid temples ever wrought by human hands rose on every side, the Parthenon and the Propylæa, yet Paul declares that they do not enshrine God. **Made with hands.** (3) *The only fit temple for God's indwelling presence is that of the heart which God has created.*

25. Neither is worshiped. Rev. Ver., "neither is served." **By men's hands.** The heathen conception of sacrifice was that the gods needed food and drink, and were dependent upon men for such services; the Bible doctrine was that the sacrifice represented man's consecration to a higher power, and the coming of the

Redeemer. **Seeing he giveth.** Since our all comes from God, and we are absolutely dependent upon him, it follows that while he cannot need us, we need him. (4) *We worship God, not for his benefit, but for our own.*

26. Hath made of one blood. Here Paul attacks another of the ideas rooted in the Greek mind, that they were a people of nobler origin than other races. (5) *The unity of man is the natural inference from the unity of God.* (6) *Since all are children of one Father all are brothers.* **Determined the time.** "Their appointed seasons." God has given to each people the sphere of their activity, their duration, and their mission in the world, so that all history shows his plan. **The bounds.** How far their dominion shall extend, and how they ought to use it. (7) *Let our nation remember that God has bestowed its noble heritage.*

27. That they should seek the Lord. The great object of all this divine dealing with the world is to bring men to a knowledge of God. **If haply.** The word *haply* indicates a contingency not likely to happen. Notwithstanding all God's dealings with the world, few people out of the heathen races without revelation have ever obtained a true knowledge of God. **Might feel after him.** As a blind man gropes after an object, so, unaided by revelation, the best minds, like a Socrates and a Seneca, seem to be reaching out ignorantly toward God. **Though he be not far.** Rather, "and yet he is not far." He is near us, seeking us; yet we fail to find him, because by our iniquities we separate ourselves from him. **From every one of us.** Even those who are living godless lives are yet followed by the influences of God's Spirit.

28. In him we live. Our natural life is dependent upon God, and still more does our spiritual come from him. **Your own poets.** In addressing a people who knew nothing of the Hebrew Scriptures, Paul appealed to the Greek poets, thus at once showing his knowledge and gaining favorable attention from his hearers. **We are also his offspring.** A sentence from the writings of Aratus, a Cilician poet, (perhaps there familiar to Paul,) who lived 272 B. C. (8) *Even those without the light of revelation can perceive that man has some relation to God.*

29. Forasmuch then. If we are like God, then the Godhead which is above us cannot be like that which is below us. **The Godhead.** Literally, "that which is divine." **Like unto gold.** Around Paul were standing many statues of the Grecian divinities; some of them of marble, covered with gold. But Paul boldly declares that to consider these as images of God degrades both God and man his offspring.

30. The times of this ignorance. The ignorance of men, in supposing that God could be likened to images. **God winked at.** Rev. Ver., "overlooked." That is, God permitted it to pass, and admitted it so far as it was sincere seeking after himself, until a clearer revelation should be made. **But now.** Now that Christ has come, and the Gospel is preached to Gentiles as well as Jews. **Commandeth all men.** Not only those who have worshiped God, as the Jews, but those who have sought God through visible forms, as the Greeks. (9) *Increased knowledge brings higher obligations.* **To repent.** Not merely to regret the past, but especially to renounce it and seek God. (10) *God's call to the world to repent is a command to the Church to send the Gospel to the world.*

31. Because he hath appointed. The reason why men should make haste to obey the command. **A day.** God's judgment, then, is not a continually occurring fact, but an event to take place upon a fixed day. **He will judge.** Most aptly spoken on the place of judgment, the Areopagus. **In righteousness.** This will constitute its greatest terror, the fact that every sin will then receive its just penalty. **By that man.** Paul emphasizes the humanity of Christ, rather than his divinity, because his heathen auditors were likely to misapprehend any declaration of God's appearance on the earth. (11) *Let us not forget that our judgment is in the hands of One who is still our Brother.* **Given assurance.** God marked out Jesus Christ as his chosen one among men by the fact of his resurrection. **Raised him from the dead.** The resurrection showed that Jesus was the Son of God, that his teachings were divine and authoritative, and that there is a life beyond the grave.

32. When they heard. Doubtless Paul spoke at length on this subject of the resurrection, and showed its relation to the scheme of Christian truth. **Some mocked.** Showed by look and gesture that they did not believe Paul's teaching. The schools of philosophy at Athens either denied all future life, or believed only in a dim and doubtful existence. The conception of a resurrection never entered their views. (12) *How often has human learning put aside the revelation of God as a thing of naught!* **Hear thee again.** A polite dismissal of the subject, yet showing that the truth had made some impression upon their minds.

33, 34. Paul departed. His labors at Athens, though not interrupted by persecution, were far less successful than at most places, and he never referred to the city in his letters. **Certain men clave.** Evidently a small number, perhaps not enough to constitute a church. **Dionysius.** An early writer reports that he was afterward bishop at Athens, and died a martyr. **Areopagite.** A member of the high court of the Areopagus. **Damaris.** Nothing is known of her history. **Others with them.** If a church was founded, it was too small to attract notice; yet in four centuries the idol-temples of Athens were closed, and the Parthenon became a Christian church.

HOME READINGS.

M. Paul at Athens. Acts 17. 22–34.
Tu. The only God. Isa. 44. 8–20.
W. The unseen God. Job 23. 1–12.
Th. The almighty God. Isa. 40. 12–26.
F. God the Creator. Gen. 2. 1–10.
S God the Ruler. Psa. 24. 1–10.
S. God the Judge. Rev. 20. 1–15.

GOLDEN TEXT.

In him we live, and move, and have our being. Acts 17. 28.

LESSON HYMN. S. M.

Hymnal, No. 42.

Father, in whom we live,
In whom we are, and move,
The glory, power, and praise receive
Of thy creating love.

Let all the angel throng
Give thanks to God on high,
While earth repeats the joyful song,
And echoes to the sky.

The grace to sinners showed,
Ye heavenly choirs proclaim,
And cry, "Salvation to our God,
Salvation to the Lamb!"

TIME.—A. D. 52. For rulers, see Lesson I.

PLACE.—Athens, in Greece.

CONNECTING LINKS.—1. Paul's journey to Athens. Acts 17. 15. 2. Paul's discussions with the Athenians. Acts 17. 16–21.

DOCTRINAL SUGGESTION—The unity and spirituality of God.

QUESTIONS FOR SENIOR STUDENTS.

1. God the Creator, v. 22–25.
For what was the place famous where Paul was preaching?
What was the character of the Athenian people?
What had Paul found in the city?
What did he tell the people about God?
What did he say of the origin of man?

2. God the Ruler, v. 26–28.
What has God determined concerning men?
What is God's relation to men?
How may we find God?
Can we know God by our own reason?

3. God the Father, v. 29. 30.
To what have men likened God?
Which of the ten commandments forbids this?
How did God regard this in the past?
What does he now require, and why?

4. God the Judge, v. 31–34.
Through whom will God judge the world?
What is said of the judgment in Rom. 14. 10?
Who shall then be our judge?
How should we now act toward him?
What was the effect of Paul's preaching at Athens?

Practical Teachings.

What does this lesson teach—

1. That we are children of God?
2. That we should repent of sin?
3. That we should prepare for the judgment?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. God the Creator, v. 22–25.
Where did Paul preach?
To whom?
What had the Athenians done to furnish him a text?
Whom did Paul preach as the "unknown God?"
What acts did he ascribe to him? (See Isa. 42. 5.)
Where is God's dwelling-place? Psa. 123. 1.
How should he be worshiped? John 4. 24.

2. God the Ruler, v. 26–28.
What duty is laid upon men?
What promise is given to the seeker? Jer. 29. 13.
What reason is urged for seeking him?
What proof of God's rule over men is given?

3. God the Father, v. 29, 30.
How is God our Father?
What, then, cannot be true of him?
What is the divine command against idolatry? Exod. 20. 4.
What is required of all men?
What is repentance?

4. God the Judge, v. 31–34.
Why is repentance required?
Who will call all men to judgment? Rom. 2. 16.
What assurance of this has been given?
What effect had this sermon upon the Athenians?
Who are named as believers?

Teachings of the Lesson.

Where in this lesson do we learn—

1. That our worship of God should be intelligent worship?
2. That God has a claim to the worship of all men?
3. That neglect of right worship will be punished?

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Paul go when persecuted by the Jews in Berea? **To Athens, in Greece.**
What were the people in this city? **Idolaters.**
What did Paul preach to them? **Jesus and the resurrection.**
Of whom did Paul speak? **Of the one true God.**
What did he call him? **Lord of heaven and earth.**
What does he give to all men? **Life and health and all things.**
What did Paul say they must do? **Repent and serve God.**
Of what did he then speak? **Of the resurrection.**
Who was the Man who would judge them and the world? **Christ Jesus.**
How did some of the Greeks receive Paul's preaching? **They mocked at it.**
What did others say? **"We will hear thee again."**
Did they really care to know about Jesus? **No, or they would not have put it off.**
How many really believed in Jesus? **Only a few.**

Words with Little People.

Are you sure you worship God?

If you love self best, you worship self.
If you love money best, you worship money.
If you love *any thing* better than you love God, *you do not worship him.*

"Thou shalt have *no other gods* before me."

THE LESSON CATECHISM.

[For the entire school.]

1. At what place in Athens did Paul preach the Gospel? **At Mars' hill.**

2. Whom did Paul declare unto the Athenians? **The unknown God whom they worshiped.**

3. What relation do we bear to God? **"We are his offspring."**

4. What does the Lord command all men to do? **To repent.**

5. How was Paul's preaching received? **Some mocked and some believed.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Gospel Conception of God.

I. The Divine Creator.
God that made the world. v. 24.
"In the beginning God created." Gen. 1. 1.
"My hand made all these." Acts 7. 50.

II. The Universal Lord.
Lord of heaven and earth. v. 24.
"O Father, Lord of heaven." Matt. 11. 25.
"Heaven is my throne." Isa. 66. 1.

III. The Bountiful Giver.
Giveth to all....all things. v. 25.
"God, who giveth us richly." 1 Tim. 6. 17.
"He did good, and gave us." Acts 14. 17.

IV. The Almighty Ruler.
Determined the times....bounds. v. 26.
"The Most High....inheritance." Deut. 32. 8.
"My times *are* in thy hand." Psa. 31. 15.

V. The Unseen Spirit.
Not far from every one. v. 27.
"The Lord is that Spirit." 2 Cor. 3. 17.
"The King eternal....invisible." 1 Tim. 1. 17.

VI. The Tender Father.
We are the offspring of God. v. 29.
"Thou art our Father." Isa. 63. 16.
"Power to become.. sons of God." John 1. 12.

VII. The Righteous Judge.
He will judge the world. v. 31.
"He cometh to judge." Psa. 96. 13.
"Judge of quick and dead." Acts 10. 42.

ADDITIONAL PRACTICAL LESSONS.

How to Preach to Unbelievers.

1. In order to reach unbelievers, it is needful to show tact, and to awaken their interest without at once combating their prejudices.

2. In addressing unbelievers, it is well to understand the measure of truth which they already possess, and give it fair recognition. v. 22, 23.

3. We should not content ourselves with answering the objections of unbelievers, but give them positive truth, awakening thought on their part. v. 24, 25.

4. We should present the Gospel to unbelievers as that which will lift them up from twilight to noon, and from groping after God to communion with him. v. 27.

5. We should appeal to the inner consciousness of men as witnessed by themselves, and show how the Gospel meets their needs. v. 27, 28.

6. We should show that unbelief and ignorance of God is not only an error, but a sin to be repented of. v. 30.

7. We should not be discouraged if our efforts with unbelievers do not seem to have immediate success. v. 32.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

WHY do people read the newspaper? Sometimes from a right and proper desire to know what is going on in the world around them; sometimes from motives of mere curiosity; sometimes in order to pass away an idle hour; and often for the sake of excitement. Some, however, look at it to obtain information about things which closely affect their own interests and happiness. We should think it strange if a man, while eagerly devouring all the rest of the news, passed over with a glance the things which most concerned him. Yet that is just what we see, not one, but many, men doing in the passage for to-day.

In olden times people were dependent for news upon the talk of their neighbors, or items of information passed from one to the other, and on tidings brought by strangers. They went to the market-place and to the barbers' shops to hear what others had to narrate. The people of Athens surpassed all others in their eagerness for such talk. There were in that city, we are told, no less than three hundred and sixty "gossiping houses," or places where the citizens resorted to hear and talk over all that passed. The strangers who came to Athens caught the infection, and, like the Athenians, spent their time "in nothing else than either to tell or to hear some new thing."

Years before Paul visited the city, its liberties had been threatened by Philip of Macedon. It was then of the utmost importance to the Athenians that they should be well informed of his movements, that they might be able successfully to oppose him. Yet even at such a time they continued filling their ears with idle gossip, and neglecting the very matter which most pressingly concerned them.

And now a stranger appeared among them with news to tell. Every day he was in the market-place, talking with all who would listen. There was something about him very different from the other strangers who thronged the city. He was in deep earnest about the news he brought. It was not with him a mere tale of an hour. He spoke as a man whose spirit was mightily "stirred within him." Verse 16. Notice,

1. *What the news was.*

We are apt to think that the speech on Mars' hill summarizes the preaching of Paul at Athens. In point of fact, it was a defense of the doctrines which he had been teaching, and it was broken off abruptly by the impatience of the hearers. His preaching is really summarized in two words: "Jesus and the resurrection." Ver. 18. That the latter subject occupied a prominent part in his discourses is proved by the fact of many listeners declaring that he was setting forth two new gods for worship —Jesus and Anastasis, (or the resurrection.)

The city of Athens was the center of the art and learning of the ancient world. Renowned philosophers had taught under its colonnades and beneath its shady groves, and it was adorned with the works of the finest artists. The "fashion of this world," in its most refined and lofty sense, here attained its completion. And the inhabitants were satisfied to live for the present without one thought of any future to come; some, like the Epicureans, seeking to get the greatest amount of enjoyment possible out of life, and some, like the Stoics, holding themselves proudly superior to surrounding circumstances. Paul came among them with news of the future. There was to be another life after this. Their splendid sculptures and their systems of philosophy would pass away, but their dead would live again. This life was not all, there was another to come, and for all that was done in this life they must give an account.

In seasons of trouble or perplexity the Athenians were wont to have recourse to the numerous deities to whom they had erected altars. There was no lack of idols, whose aid they had often invoked. Yet none of these could arm them against this strange future, or deliver them from the judgment to come. But Paul brought them news of One who could save. They thought it needful to propitiate their own deities in their favor. But Paul told them of a God who cared for them, of a divine Saviour who was slain for them and rose again. The resurrection, that was for all, none could shirk it; the Saviour, his salvation was for all who received him. Did not this news concern them most deeply?

2. *How they received it.*

Some with contempt. In the midst of their beautiful city, with all its wonderful productions of human thought, human imagination, human skill, which attracted travelers from all parts, it seemed absurd to talk to them of another life, when all this should have passed away. And what did they, the clever, the intellectual, the teachers of the old world, want with a Saviour, with one, too, whose distinction was that he died a death of shame? So they called Paul a "babbler."

Some with slight opposition. Such teaching was very different from the ordinary "new thing" which gave them a passing pleasure and excitement. It touched their pride, and it threatened their ease. So they began to denounce Paul as "a setter forth of strange gods," a thing contrary to Athenian law.

Yet there was no persecution. When Paul was taken before the great court which took cognizance of matters affecting religion and worship, he was received with courtesy and listened to, while he showed that his teaching was based on principles acknowledged by themselves, (ver. 28,) and dealt with matters on which they had confessed their need of enlightenment. Ver. 23. But directly the resurrection of Jesus was mentioned, they would hear no more. To some the thing was absurd, to some wearisome. And while a few accepted the glad tidings, Athens as a city gave no heed to "the things which belonged to her peace." Comp.

Luke 19. 42. And we never read of Paul visiting Athens again.

Are there no Athenians now, living in the present only, ready to hear the news, eager for some new tale, and yet missing the things that most concern them? There is a resurrection for all one day. There is a Saviour for all who will receive him now.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a map of Athens, (see *Lesson Commentary*, page 71,) and show the location of Areopagus....Then a word-picture of Paul and his surroundings....Show the purpose and line of thought in his address to present to the Athenians the true conception of God, as opposed to their idolatrous views....The aspects of God as presented by Paul. (See Analytical and Biblical Outline.) Our duties toward God: 1.) To know God, v. 23; 2.) To worship God aright, v. 24, 25; 3.) To seek and find God, v. 27; 4.) To turn from wrong ways toward God, v. 30; 5.) To live with the judgment in view, v. 31; 6.) To believe in Christ, v. 34....See in this lesson how to deal with unbelievers. (See Additional Practical Lessons.) ....Various ways in which men treat the Gospel: 1.) Scoffers; 2.) Delayers; 3.) Seekers....Results of Paul's work at Athens. (See note on verse 34.).... ILLUSTRATIONS. Compare Martin Luthur before the Imperial Council at Worms, and Paul on Areopagus at Athens....Even the heathen heart is conscious of a need of God, for in every tribe of men, however low or imbruted, there is some religion, and a conception of God; a fetich, a Great Spirit, Jupiter, or Mithras, etc., according to various nations....Read Dr. Burr's "Dio the Athenian," for a graphic picture of Athens at this period, and a story in which this event is presented.

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Ver. 22: Prose, 5547, 10360. Ver. 23: Prose, 6206, 9018. Ver. 24: Prose, 2497, 2489. Ver. 25: Prose, 12304. Ver. 26: Poetical, 288. Ver. 27: Prose, 2538. Ver. 28: Poetical, 3668; Prose, 9037. Ver. 29: Prose, 9045. Ver. 30: Prose, 11411. Ver. 31: Prose, 3416; Poetical, 2050. Ver. 32: Poetical, 3931.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *We are God's Children.*

Print "Berea" on the board, and see if children understand why the Bereans were said to be "more noble" than the people of some other cities, teaching that it is not wise or right to be careless and inattentive to the teachings of God's word. Point out Athens on the map, and tell about the beautiful statues, pictures, temples, and altars in this city, and why it was a grief to Paul to see these things. The temples were for the worship of false gods; the statues were the images of false gods, etc.

THE HEATHEN IN ATHENS.

See if children understand what it is to be a heathen —not to believe in and obey God. Tell that there were many wise men in Athens—men who knew about many things, but who knew no better than to worship idols. Were they truly wise men? No, those only are truly wise who know God, and obey him. Tell how in that country men used to sit in the market-place, and under the trees, to talk and to teach. What would Paul talk about in Athens? Yes, he would talk about Jesus, no matter what people said, or how much they laughed at him. Tell some of the names they called him, and teach a lesson of Christian courage from Paul's example in boldly declaring the truth among unbelievers. Describe the scene on Mars' hill—the Athenians, who loved to hear new things, gathered around to hear what Paul would say about Jesus; the heathen temple in which Mars, the god of war, was worshiped, close by, and Paul, standing on the top of the hill, talking.

A CHRISTIAN IN ATHENS.

Let the children help to tell the difference between a heathen and a Christian. Show a real flower and an imitation flower. One has life and one has not. Teach that a true Christian has the real life, while the heathen, or the one who does not believe in and obey God, has not. Tell where Paul said all life comes from. We are God's children, and our real life is in him. If we will not love and obey him, we are dead, as the Athenians were—dead in unbelief and sin. Ask what we ought to do if we are God's children. Should we worship any thing but God? Tell what things children sometimes worship—pleasure, fine clothes, self-will, etc. If we worship any thing besides God, we are as bad as the Athenians, and must do what Paul told them to do, "Repent," because God has sent Jesus to judge the world.

Blackboard.

BY J. B. PHIPPS, ESQ.

This diagram illustrates the outline of the lesson. [See outline as published.] The crown represents the truth that our God is Lord of lords and King of kings.

DIRECTIONS. Make the crown first of yellow; the word in white, shaded with red; rays yellow, and the words in the rays of white or red shaded.

WHERE DO YOU STAND?
SOME MOCK! SOME BELIEVE!

Lesson Word-Pictures.

There is a stranger in the streets of Athens. He looks up to the Acropolis, lifting into the clear Attic sunlight that imperial crown of buildings, the Parthenon, the Propylæa, the Erechtheum. He gazes into the cool depths of leafy gardens. He stands before the works of Athens' sculptors, who, cutting away the marble fetters, had revealed the beautiful shapes imprisoned in the snowy blocks from Pentelicus. But in the presence of the images of Greek gods, he scowls. What is he saying before this memorial? Pityingly and wonder-

ingly, he reads, "To the Unknown God!" If Dionysius, the Areopagite, had seen the stranger then, he would have appreciated the dignity, the earnestness, the thought indicated in his face. If Dionysius had seen him going afterward into a Jewish synagogue, he might have curled his lip in pride and said, "He's only a Jew." Dionysius may have met in the forum this stranger, the target at whose novel ideas about one Christ and the resurrection the philosophers are sending their shafts of scorn. And now one day the report flies about that the Jewish "babbler" is to speak before the Areopagus! What a strange, impressive, curious scene! There is the place itself, its rock-hewn seats, its altar to Minerva, the two unhewn stones that in trials the accuser and accused might occupy. Nigh at hand are temples and statues. There is the audience, the wisdom, the dignity, the curiosity, the superstition, of Athens, all represented to-day. There is the speaker with his serious, resolute face, this one combatant against an army. And Dionysius, is he here? Over there at the right, leaning against that pillar. Perhaps he is in trouble. A shadow may be on his face, because a shadow first lies on his home. He may be thinking of a dead baby boy, Cleon, and not all the wisdom of the Areopagus can tell him where to find healing for his broken heart. But Paul begins. He tells of the strange altar, and of the infinite Father thus ignorantly worshiped. O how near that Father comes, descends through all the clear, blue spaces of air and moves toward Dionysius's lonely heart, and when Paul says that we live in Him, how that far-reaching presence puts arms under that sorrowing soul! Somebody raised from the dead, does Paul say? Who? Will Cleon come back, then? But why this noise? There is confusion in the great senate. O what an undignified clamor in the Areopagus! Sneers, jests, laughs, a babel of mockery, and the object of this is Paul. The pompous Areopagus breaks up with all the levity of children. Some, though, have wished to hear Paul again, and of Dionysius it is said that he was one who "clave unto him and believed."

A. D. 52.] **LESSON X. PAUL AT CORINTH.** **[March 9.**

Acts 18. 1-17. [*Commit to memory verses* 9–11.]

1 After these things Paul departed from Ath'ens, and came to Cor'inth;
2 And found a certain Jew named Aq'ui-la, born in Pon'tus, lately come from It'a-ly, with his wife Pris-cil'la; (because that Clau'di-us had commanded all Jews to depart from Rome:) and came unto them.
3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers.
4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.
5 And when Si'las and Ti-mo'the-us were come from Mac-e-do'ni-a, Paul was pressed in the spirit, and testified to the Jews *that* Je'sus *was* Christ.
6 And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gen'tiles.
7 And he departed thence, and entered into a certain *man's* house, named Jus'tus, *one* that worshiped God, whose house joined hard to the synagogue.
8 And Cris'pus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Co-rinth'i-ans hearing believed, and were baptized.
9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:
10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.
11 And he continued *there* a year and six months, teaching the word of God among them.
12 And when Gal'li-o was the deputy of A-cha'ia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat.
13 Saying, This *fellow* persuadeth men to worship God contrary to the law.
14 And when Paul was now about to open *his* mouth, Gal'li-o said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you:
15 But if it be a question of words and names, and *of* your law, look ye *to it:* for I will be no judge of such *matters.*
16 And he drave them from the judgment-seat.
17 Then all the Greeks took Sos'the-nes, the chief ruler of the synagogue, and beat *him* before the judgment-seat. And Gal'li-o cared for none of those things.

General Statement.

From Athens, the intellectual center of the Grecian world, Paul turns to Corinth, its commercial metropolis. Here he finds a city thronged with multitudes in the pursuit of wealth and pleasure, a city whose name was a synonym for lust. Here he enters the home of an exiled family who have been tossed over the waves of varied fortune, and are for a time laboring at their lowly trade in Corinth. The tent-maker's shop becomes a place where angels love to look on Paul in fellowship with Priscilla and Aquila. On Sabbath days the looms are at rest, and the household unite with the worshiping company in the synagogue, where to unwilling Jews, but eager Gentiles, Paul bears testimony to Jesus as the Christ. There is the usual result, angry and blasphemous opposition from many, but a few sincere inquirers. We notice an epoch in the history of the Gospel when the first formal separation is made between Jews and Christians, and the first Church assembles in the house of Titus Justus, hard by the Jewish synagogue. The work goes on, with increasing progress of the Gospel, as Timothy and Silas rejoin the apostle, and unite their labors with his. There are times of discouragement, when the spirit of Paul falters under sore trials, the hate of Jewish foes, the hardness of Gentile hearts, and the burdens of a sickly body. In his darkest hour, at midnight, his drooping soul is cheered by a sight of that Saviour whose face he saw years before at the gate of Damascus, and again in the court of the temple. He hears words of comfort, and learns from the Master's lips that his work is not in vain. For more than a year the labor goes on, during the week with the flying shuttle in the tent-shop, on the Sabbath with the growing company of Christian worshipers. Once more Paul stands at the judgment-seat. As before, at Philippi and at Thessalonica, there are false accusers to pervert his utterances into disloyalty to the imperial rule. It is a scene worthy of a poet's pen or a painter's brush, to picture the apostle Paul standing for trial before the proconsul Gallio, the brother of Seneca. The proud Roman looks with equal scorn upon accusers and accused, and impatiently dismisses from court the burning question, not only of that age, but all time, the cause destined to triumph over the world, and to lift the cross above the eagles of Rome.

Explanatory and Practical Notes.

Verse 1. After these things. The visit to Athens, related in the last lesson. **Came to Corinth.** The Roman capital of Greece, its largest city, and the center of its commerce. It stood upon the Isthmus, at the narrow tongue of land between the two parts of Greece called Hellas and Peloponnesus. In the center of the city was a rocky height strongly fortified, called the Acro-Corinthus. Its population were of all races, mingled, and were so addicted to social vices, that "to Corinthianize" was a current term for immorality. Yet in this city was founded a Church of Christ, to which Paul addressed two of his longest and most important epistles. (1) *Where sin abounds, there grace may abound also.*

2. A certain Jew. Probably, but not certainly, al-

ready a disciple of Christ when Paul met him. **Named Aquila.** "Eagle." Ever afterward one of the most constant friends of the apostle, and often named in the epistles. **Born in Pontus.** One of the northern provinces of Asia Minor, bordering on the Black Sea. **Come from Italy.** We see here illustrated the roving habits of the Jews of the Dispersion, who removed from one end of the Roman Empire to the other according to the opportunities of business or the necessities of persecution. We find Aquila and his wife at Ephesus soon after this, and again at Rome later. **His wife Priscilla.** Who is often named before her husband, and may have been the more energetic or more devoted to the Gospel, though the constant union of the two names shows that they were harmonious. (2) *Happy is that home where united heads are one in Christ!* **Claudius.** The fourth Roman emperor, a quiet man of scholarly tastes, somewhat weak in nature, called to the throne after the murder of Caligula. The modern estimate of his character and reign is considerably above the ancient. He reigned from A. D. 41 to 54. **Commanded all Jews.** The Roman historian of that period says that the Jews were banished from Rome because riots arose among them instigated by "one Chrestus." This probably indicates that the Gospel had reached Rome, and that the Jewish Christians were opposed by their unbelieving brethren to such an extent that the Roman rulers interfered. **To depart from Rome.** The decree was not long in force, for Paul found many Jews in Rome eight years after this. Acts 28. 15. **Came unto them.** It may have been either their common trade or common faith which led them, Paul and Aquila, together.

3. The same craft. Rev. Ver., "trade." Every Jew, however high his station, was required to teach his son a trade; and the greatest Rabbis were also shoemakers, tailors, or other handicraftsmen. **Abode with them.** O rare privilege of that lowly home, to have Paul as its guest for more than a year! (3) *We, too, can have him in our home by his written thoughts, which are the best part of a great man.* **And wrought.** Though Paul asserted in his epistles the right of an apostle to be supported by the Church, yet he labored for his own living, partly because the churches were small and poor, partly because he would have men see that he sought *them* and not *theirs.* **Tent-maker.** His trade was the weaving of the coarse cloth out of which tents were made. It was a simple and common work, not requiring close application, like the finer qualities of cloth, and, while its wages were not large, gave him opportunity for thought and conversation. (4) *Paul in the workshop is no less noble than Paul preaching on Mars' hill.* (5) *Every man needs both work and worship, and both for the health of body and soul.*

4. Reasoned in the synagogue. Every-where the Jewish worship gave him an audience of devout people, familiar with the Scriptures, both Jews and Greeks. **Every sabbath.** The Jewish sacred day, Saturday. **Persuaded.** Literally, "strove to persuade." His method was by showing the fulfillment of Old Testament prophecies and types in the person of Jesus. **The Jews and Greeks.** The latter were the thoughtful Gentiles who had rejected idols and were inquiring after the truth; a class very numerous in that age, and furnishing the largest element for the Christian Church.

5. Silas and Timotheus. Both had been left at Berea, and the latter had gone thence to Thessalonica, and now brought tidings of the Church in that place which induced Paul to write from Corinth the First Epistle to Thessalonians, the earliest of his letters. Acts 17. 14; 1 Thess. 3. 2. **From Macedonia.** The northern province where Paul had labored at Philippi, Macedonia, and Berea. **Paul was pressed.** Rev. Ver., "constrained by the word." Encouraged by the coming of his friends, Paul felt more than ever a zeal for the Gospel, and gave himself anew to his work. **Jesus was Christ.** Not merely declared the truth, but presented it in all its relations, and showed clearly that Jesus came as the Messiah of Jewish hopes.

6. They opposed. Literally, "set themselves in array against him;" as if at war with his doctrine. **Blasphemed.** (6) *Bitterness of spirit often leads to words of cursing.* **Shook his raiment.** An expressive gesture, as if shaking off contamination, and expressive of entire separation. **Your blood.** The responsibility for their loss of privilege and for the loss of their souls would not rest upon him, for he had given them every opportunity to accept the Gospel. **Unto the Gentiles.** This referred to his ministry at Corinth only; elsewhere he addressed the Jews first with the message of salvation.

7. Departed thence. It marked a stage in Christian history, when the disciples first separated from the Jewish worship and formed a synagogue of their own members. **Certain man's house.** Not to live, but to teach and worship. That must have been a small church which could meet in a dwelling-house. **Justus.** Rev. Ver., "Titus Justus." We know no more of him than that he was a Gentile, a resident of Corinth, belonging to the better class, and a devout man. **One that worshiped God.** A term used only of Gentiles who had forsaken idolatry, but not yet joined the Jewish church, and hence were called "proselytes of the gate." **Hard to the synagogue.** This made it convenient for Paul's purpose.

8. Crispus, the chief ruler. President of the board of elders, and therefore a man of prominence. He was one of the few whom Paul personally baptized. **With all his house.** The conversion of an entire Jewish family attracted attention and led to an extensive revival. **Many of the Corinthians.** The organization of a distinct body of believers in Christ resulted in large increase. From Paul's writings we learn that among them were Gaius, Stephanas and his family, Chloe, a deaconess, and Erastus, the treasurer of the city.

9, 10. Then spake the Lord. Probably at a time of depression and anxiety. **By a vision.** More than once after his conversion at Damascus the Lord Jesus visibly appeared to cheer his faithful worker. Acts 22. 17. **Be not afraid.** (7) *Even the boldest of God's people have need of divine encouragement.* (8) *Our Lord sees and sympathizes with the trials of his followers.* **I am with thee.** (9) *Who is alone when his Saviour is by his side?* **I have much people.** The Lord knew how many hearts in sin were yearning for deliverance and would accept the news of salvation, and counted them by anticipation as already his own.

11, 12. He continued. Encouraged by the vision, he remained at Corinth longer than at any previous place of missionary labor. **A year and six months.** This was the length of his entire stay at Corinth, not after the vision only. **Gallio.** This was the brother of the philosopher Seneca. He was a scholar and a politician of blameless and amiable character, and greatly beloved, as his brother's writings state. **Deputy.** Rev. Ver., "proconsul." This was the title given to rulers who received their appointment from the senate, while those appointed by the emperor were called *proprætors.* **Achaia.** The Roman name of the province of Greece. **Made insurrection.** Rev. Ver., "rose up against." Presented formal charges against Paul as a violator of Roman law. **The judgment-seat.** The courts in Greece were generally held in the open square, or market-place, called "the Agora."

13, 14. This fellow. The word *fellow* is not in the text. **Contrary to the law.** Here referring not to Jewish, but Roman, law. The Jews were protected in their religion by the government, and doubtless claimed that Paul was attempting to infringe their rights by making converts. **To open his mouth.** The phrase used indicates that Paul was about to begin a set speech. **Gallio said.** He was not uncourteous to Paul, but ruled the case out of court without even hearing his defense. **Wicked lewdness.** Rev. Ver., "wicked villainy." **I should bear with you.** We see in this the common contempt of a Roman for the Jews, mingled with a magistrate's sense of law. He would not have allowed his dislike of the Jews to prevent him from giving them justice if any legal wrong had been done.

15, 16, 17. Words and names. Matters of doctrine and opinion, or of Jewish custom, with which Roman law had nothing to do. **Look ye to it.** Settle it among yourselves. **Drave them.** He ordered the accusers to be dismissed, little knowing that the great opportunity of his life had been at that moment, and that in the person of an accused tent-maker, stood before him the greatest man of the world. **The Greeks.** The ordinary crowd of common people present at the public court. **Took Sosthenes.** The successor of the converted Crispus as the head of the synagogue, and a leader in the accusation of Paul. **Beat him.** In a rude and riotous manner, to show their displeasure and contempt for the Jews. **Gallio cared for none.** This does not show his feeling toward the Gospel, but toward the Jews, whom he regarded as justly punished for their disturbance.

HOME READINGS.

M. Paul at Corinth. Acts 18. 1-17.
Tu. Paul preaching at Corinth. 1 Cor. 2. 1-10.
W. Paul's example. Phil. 3. 7-15.
Th. Courage in the Gospel. Eph. 6. 10-20.
F. Patience in persecution. 2 Cor. 6. 1-11.
S. The warning of trials. Matt. 10. 16-26.
S. Triumphs over the world. Rom. 8. 28-39.

GOLDEN TEXT.

I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. Acts 18. 10.

LESSON HYMN. C. M.

Hymnal, No. 255.

Jesus, the Lord of glory, died,
That we might never die;
And now he reigns supreme, to guide
His people to the sky.

Weak though we are, he still is near,
To lead, console, defend;
In all our sorrow, all our fear,
Our all-sufficient Friend.

And from his love's exhaustless spring,
Joys like a river come,
To make the desert bloom and sing,
O'er which we travel home.

TIME.—A. D. 52. immediately following the events of the last lesson. For rulers, see Lesson I.

PLACE.—Corinth, in Greece.

DOCTRINAL SUGGESTION—Personal responsibility to God.

QUESTIONS FOR SENIOR STUDENTS.

1. The Every-day Workers, v. 1-3.
Where did Paul go after leaving Athens?
With what family did he dwell?
What did he say of these people in Rom. 16. 3, 4?
What example did the apostle give?
What is said in Rom. 12. 11?

2. The Sabbath Teachers, v. 4-8.
What was Paul's work, and where, on the Sabbath?
What spirit did he show in his teaching?
What led him to preach to the Gentiles?
What were the results of his work among them?

3. The Heavenly Vision, v. 9-11.
How did Christ encourage his apostles?
What assurance did Paul receive? GOLDEN TEXT.
How does God help his people in trouble? Psa. 34, 6. 7.

4. The Human Opposition, v. 12-17.
From what source did the opposition spring?
How was it shown?
How was the charge treated by the ruler?
What character did the ruler show?

Practical Teachings.

What example do we here find—

1. Of diligence in daily work?
2. Of earnestness in seeking souls?
3. Of comfort in the Lord's presence?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Every-day Workers, v. 1-3.
Where did Paul then journey?
Whom did he find at Corinth?
Why had they left Rome?
Why did Paul live with them?
What was their daily business?

2. The Sabbath Teachers, v. 4-8.
How did Paul spend the Sabbath?
What old friends joined him?
Why did the Jews oppose him?
What answer did Paul make?
Among whom did he have success?

3. The Heavenly Vision, v. 9-11.
What heavenly visitant had Paul?
What encouraging words were given him?
What promise?
What assurance?
How long did Paul continue his teaching?

4. The Human Opposition, v. 12-17.
What charge was brought against Paul?
By whom?
Why did Gallio refuse to hear them?
What was done to the ruler of the synagogue?
Was Gallio's conduct right?

Teachings of the Lesson.

Where in this lesson are we taught—1. The dignity and duty of labor? 2. That God cares for his workmen? 3. That boldness for the truth is commendable to God?

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Paul go from Athens? **To Corinth, forty-five miles away.**
With whom did he stay while in Corinth? **With Aquila and his wife Priscilla.**
Why did Paul work at tent-making? **Because he would not receive money for telling the people about Jesus.**
What did Paul preach to the Jews in the synagogue? **That Jesus was the promised Saviour.**
Did the Jews believe? **They became very angry.**
What did Paul say to them? **"I will go and preach to the Gentiles."**
Where did Paul preach to the Gentiles? **In the house of Justus.**
Who was among the believers in Jesus? **Crispus, ruler of the synagogue.**
Was Paul successful among the Gentiles? **A great many believed and were baptized.**
Who appeared to Paul in a dream? **The Lord.**
What did the Lord say to Paul? **"Be not afraid, I am with thee."**
For what did the Jews persecute Paul? **For teaching that Jesus is the Lord.**
Who delivered Paul out of their hands? **The Lord.**

Words with Little People.

We need have nothing to fear if we are—

Doing what God tells us to do.
Going where he tells us to go.
Following his way, not ours.
Believing that HIS *way is best.*

"Whoso putteth his trust in the Lord shall be *safe.*"

THE LESSON CATECHISM.

[For the entire school.]

1. Where did Paul go from Athens? **To Corinth.**
2. What did Paul testify to the Jews? **That Jesus was Christ.**
3. What did the Lord say to Paul in the night by a vision? **"Be not afraid, but speak."**
4. What does Jesus say to his followers every-where? **"Lo, I am with you alway."**
5. How long did Paul stay at Corinth? **A year and six months.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Christian in Various Relations.

I. IN HOME LIFE.
He abode with them. v. 3.
"My helpers in Christ Jesus." Rom. 16. 3.
"The Church in thy house." Philemon 2.

II. IN DAILY TOIL.
Wrought....occupation....tent-makers. v. 3.
"These hands have ministered." Acts 20. 34.
"Work....and eat their own bread." 2 Thess. 3. 12.

III. IN SABBATH WORSHIP.
In the synagogue every Sabbath. v. 4.
"Not forsaking the assembling." Heb. 10. 25.
"Continued steadfastly....in prayers." Acts 2. 42.

IV. IN GOSPEL TESTIMONY.
Testified....Jesus was Christ. v. 5.
"Ye are my witnesses." Isa. 43. 10.
"They overcame by..their testimony." Rev. 12. 11.

V. In Communion with Christ.
Spake the Lord....by a vision. v. 9.
"The Lord stood by him." Acts 23. 11.
"The Lord....strengthened me." 2 Tim. 4. 17.
VI. In the Court of Law.
Brought him to the judgment-seat. v. 12.
"Before governors....for my sake." Matt. 10. 18.
"Reproached for....Christ, happy." 1 Pet. 4. 14.

ADDITIONAL PRACTICAL LESSONS.

How Christ Helps His Workers.

1. Christ helps his workers by opening to them Christian homes with the joy of their holy fellowships. v. 2, 3,

2. Christ helps his workers by overruling the plans and policies of worldly rulers for the aid of his cause. Claudius by his edict was an unconscious servant of Paul. v. 2.

3. Christ helps his workers by giving them inspiration in their daily labor and an uplift above it Paul sat in the workshop with his forehead above the clouds. v. 3.

4. Christ helps his workers by the opportunities of the Sabbath, with its rest, its worship, and its assemblies of devout minds. Every-where the synagogue proved to be the door of the church. v. 4.

5. Christ helps his workers by the joy of success, in seeing souls brought to Christ by their labor. v. 8.

6. Christ helps his workers by his presence in trial, with comfort and encouragement, giving manifestations of favor and promise of victory. v. 9, 10.

7. Christ helps his workers by giving them the care of governments and the protection of rulers, when these favors will tend to aid his cause and glorify his name. v. 12-16.

English Teacher's Notes.

Many people begin life with large expectations. And most know what it is to be disappointed in their expectations. Indeed, so common is this experience that it has given rise to the ironical saying, "Blessed are they that expect nothing, for they shall not be disappointed." But to-day we are to read of a man getting very much more than he expected.

Once more we find Paul alone in a strange city. Whether Silas and Timothy had followed him to Athens as he wished, (chap. 17. 15,) we do not know, but they had certainly left him again, (1 Thess. 3. 2,) and returned to Macedonia. Ver. 5. The supplies sent him by the Philippians (Phil. 4. 15, 16) had probably by this time became exhausted, and so we find him working with his hands for a living, while on the Sabbath days he preached Christ in the synagogue.

Now, what were his expectations in coming to Corinth? It was a very different place from Athens, the capital of the province of Achaia, populous, busy, wealthy, luxurious; not a place, we should have imagined, where Paul would have found ready listeners. Yet here he expected to win souls, for he knew the power of that Gospel which he preached. 1 Cor. 1. 18. 23, 24. And his daily work, as it seems probable, gave him the first opportunity of winning them, since it brought him to reside with two of his own countrymen, who were among the Jews lately banished from Rome, who became afterward his companions in the work of the Lord. At first his preaching seems to have gone on quietly. The hardships he had suffered since landing on European soil and his long and hurried journeys (chap. 17. 10, 14) had probably somewhat exhausted his bodily strength, for he says, "I was with you in weakness." 1 Cor. 2. 3. But when his companions arrived from Macedonia he girded himself for more strenuous efforts. He was "pressed of the spirit," and testified of Christ with such vigor and power that opposition was at once roused among the Jews.

This did not surprise Paul. And, as before at Antioch in Pisidia, he solemnly declared that the privileges the Jewish nation refused would be given to the Gentiles. And now the expected results followed. First, the chief ruler of the synagogue was won from the ranks of the opposing Jews; then many Corinthians believed and were baptized.

At Philippi, at Thessalonica, and at Berea, after the gathering out of a little company of believers, persecution had followed, and the apostles had been compelled to flee, according to our Lord's direction, (Matt. 10. 23,) to "another city." This seems to have been what Paul expected in Corinth. He remembered with what hatred his countrymen had rewarded his preaching in other places, and knew that they were greatly enraged against him here. And in speaking of this time he says to the Corinthians, "I was with you," not only "in weakness," but "in fear and in much trembling." 1 Cor. 2. 3. But the time of greatest need is the time when the Lord comes closest to his people. The same voice that had bidden him once depart from Jerusalem when a plot was formed against his life (chap. 22. 17, 18; comp. chap. 9. 29) spoke to him again.

And now he had found he had set his expectation too low. A little company had been gathered out of heathen Corinth, but these were only the first-fruits. "I have much people in this city," was the word of the Lord to him. And though his enemies might rage against him, they should be unsuccessful; "no man shall set on thee to hurt thee." How far above what Paul had expected! And so, instead of suffering, danger, and flight, there were months of steady, undisturbed preaching of the Gospel before him—a gold mine, which he might work without fear and without hinderance.

But when a new deputy came to assume the government of Achaia, the Jews thought their opportunity was come. Their inability to do any thing against Paul had probably arisen from the disfavor in which they were held by the government. And Gallio being an easy-tempered, amiable man, they thought they might obtain what they liked from him, and accordingly they dragged Paul before the judgment-seat. But he had not even to open his mouth in self-defense. His enemies were com-

pletely discomfited, and he continued his work in Corinth "yet a good while."

When a man who has had many difficulties and trials in his business, and has been getting discouraged, finds the tide turn in his favor, and unlooked-for success attend him, he is apt to think his struggles are all over, and his way will continue smooth and prosperous. But he may be mistaken. All he has won he may lose again; he cannot insure its continuance. Was it so with Paul? Many difficulties, trials, sufferings, were before him in the future, but he could never lose what he had gained. Why? Because he had worked, not for himself, but for the Lord. The souls in Corinth whom he had sought and won, were for Christ. "I," said the Lord, "have much people in the city." And though they might have slipped back out of the grasp of e apostle, they could not slip out of the hand of the Good Shepherd, who has said of his sheep that none shall pluck them out of his hand. John 10. 28. So that Paul got what he had labored for, got more than he expected, and got what could never be lost.

Was not this a most profitable business?

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw the map, showing position of Corinth, and Paul's journey from Athens....Corinth, its history, population, character....Paul in various aspects at Corinth: 1.) In the home—Priscilla and Aquila; 2.) In the work-shop; 3.) On the Sabbath; 4.) Bearing testimony; 5.) Organizing the Church; 6.) In communion with Christ; 7.) At the tribunal....Show Paul's example as a disciple and a worker in these several aspects. (See Analytical and Biblical Outline.)....See how Christ helps his workers. (See Additional Practical Lessons.)....The duties here presented: 1.) Industry—Paul a tent-maker; 2.) Public worship—synagogue; 3.) Testimony for Christ; 4.) Talking with Christ; 5.) Trust in God.... ILLUSTRATIONS. God honors work by choosing workers to receive the privileges of his kingdom: David, a shepherd; Elisha, a farmer; Amos, a herdman; Matthew and Zaccheus, tax-gatherers; Peter and John, fishermen; Christ, a carpenter, etc....Burns's grand poem, "A man's a man for a' that."....Legend of King Solomon, that when his throne was built an iron-worker walked up and seated himself upon it, saying, "I, the worker, am the king!" Others were offended at his presumption, but Solomon said, "Let him sit upon the throne, for the man who works is truly a king!"

References. FOSTER'S ILLUSTRATIONS: Vers. 4–6: Poetical, 3863. Ver. 6: Prose, 2633, 2636. Ver. 8: Prose, 2815. Ver. 10: Prose, 11429. Ver. 17: Prose, 544.... FREEMAN'S HAND-BOOK. Ver. 3: Trades learned, 844. Ver. 6: Shaking the lap, 380. Vers. 8 and 17: The chief ruler, 834.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Lord with his children.*

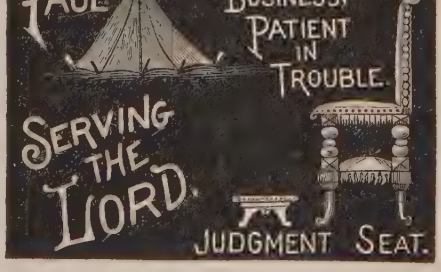
Review, showing that the Athenians were people who thought themselves very wise, and who laughed at those who did not think as they did. Teach that the really wise people are those who are ready to learn. Point out Corinth, and tell what kind of people lived there, people who loved to dance and feast and play games. But they, too, needed to hear about Jesus, and so God told Paul to go to Corinth, about fifty miles from Athens, and preach the Gospel there. To be taught: 1.) That Paul worked for God. 2.) That God took care of Paul.

1. Ask if children have seen a tent. Men make tents in these days; in Paul's time many people lived in tents, and so a great many had to be made. When Paul was a boy, his father had him taught the trade of a tent-maker, and now when Paul came to Corinth he thought it would be right to earn his own living, so that no one could say he preached the Gospel for money. Tell how he found Aquila and Priscilla, Jews who were tent-makers, and how he worked and talked with them about Jesus. Then, on the Sabbath, they all went to the synagogue, and Paul preached to all who would listen, about Jesus and the resurrection. Show that Paul worked for God when he was making tents, as well as when he was preaching, and that we can do all our work for him, if we remember him in it all. Tell story of little girl who always swept and dusted and washed the dishes so nicely that some one asked her why her work was always so well and cheerfully done. "Because I do it for Jesus' sake," she said.

2. Tell how some of the Jews became angry because Paul said that Jesus was the Son of God, and opposed and persecuted him, and how the Lord came to him one night in a vision, and told him that he need not fear, for no man should hurt him. If a king should promise to protect a man from harm, the man might feel quite safe, but the king might not be able to keep his word. But when God says he will keep us from danger, we may be sure he will do it, because he has the power to do it. Print, "Fear not, for I am with thee," and ask to whom God speaks these sweet words. Teach that they are spoken to every one who believes in Jesus, and obeys him. Little children can do this, and this is doing God's work. Then God will be sure to keep his word and take care of them, as he did of Paul.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The tent illustrates the trade that Paul worked at in Corinth. He was diligent in business, and was not ashamed of the labor of his hands. [Call on a scholar to tell about the different kinds of tents used in those days.] The elevated chair, or seat, shows the judgment-seat and footstool used by magis-

trates and others in authority. [See verses 12 and 16.] The teaching of the illustration, that Paul was diligent in business, patient in trouble, serving the Lord, needs no explanation here. In conclusion, speak of the heavenly vision, and the promises and assurances of God's care for each one of us.

Lesson Word-Pictures.

Who will venture to attack Corinth, powerful, gay, dissolute Corinth? Who will dare not only to rout its false gods, but move upon its stiff-backed Jews and drive them from their false religious positions? It must be some great captain, as well as prophet, with an army behind him. The force to do this has arrived though. Step this way. Look into this room of tent-makers. How busy they are as they bend down to the tent-cloth in their hands! A woman is there, Priscilla. The man at her side, so diligently working, is Aquila. Intelligent faces they have, kindly and reverent. And that third tent-maker, he is a man all through, born to lead men, born to give them ideas, born to arouse them to action. I wonder where the tent in his hands may be going. Perhaps it is to be pitched in some Grecian valley, or on the Arabian sands, or by the yellow Tiber. Perhaps it will cover the great war-prophet who has come to rout both Corinthian and Jew. Then the tent-maker, whose knees are covered by the tent-cloth, must be the war-prophet, for no other will use it in Corinth, and it goes when finished to the emperor's army on the Danube. He, the humble tent-maker, to attack great Corinth? Is he the war-prophet? Then it must be a forlorn hope. Yes, God's forlorn hope of one. Follow him into the synagogue. As he sits there, his eyes kindle. All his face lights up. It is the Spirit of God illumining and moving his soul. When he speaks, what a plea "that Jesus was Christ!" How they all turn their faces toward him and listen, though unwillingly! And then what an assailing storm of hate and blasphemy breaks all about him! He is rising to withdraw, but as he goes, he turns. He lingers one moment. He shakes his garments and shakes off all responsibility for their sin, leaving them in the solemn shadow of their voluntary condemnation. Some cling to him. The elements of a Christian Church gather about him. But will not the violent hate of the synagogue pursue and overwhelm him? If the tent-maker be the war-prophet, where is his army to support him? Hush! It is the dead of night, and the tent-maker is sleeping. Suddenly, the splendor of some appearance fills his room. It is the head of the tent-maker's army coming in sight! And as he looks, what glorious columns he may see behind! What a message of hope and courage from that army! Corinth may despise, and the Jew may drag him before Gallio's judgment-seat. That army goes with him, and ho, Gallio! perhaps you, looking up, may have seen those glorious columns of the hosts of God.

A. D. 52.] LESSON XI. THE COMING OF THE LORD. [March 16.

1 Thess. 4. 13-18 and 5. 1-8. [*Commit to memory verses* 14-17.]

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Je'sus died and rose again, even so them also which sleep in Je'sus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

1 But of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation.

General Statement.

While Paul was at Corinth he received word from the Church at Thessalonica, which he had founded less than three months before, and had been compelled to leave in haste, before its members had received full instruction in the faith of the Gospel. They were mostly Gentiles, who shortly before had been ignorant idolaters; they had no teachers in the new truth; they were without a Christian literature, as not a book of the New Testament was then in circulation outside of Judea; so they wrote to the apostle Paul for light, especially upon the condition of their departed friends, and the doctrine of the resurrection. In answer Paul wrote the earliest of his extant epistles, the First to Thessalonians. In it he states in glowing language the simpler truths of Christianity, scarcely touching upon the deeper mysteries which were to be the subjects of his later letters. He tells the Thessalonian Christians that they need not sorrow in the departure of those who have fallen asleep in Christ, for they shall rise to a glorious resurrection. He presents to them the picture of the risen and ascended Christ, soon to return in triumph, bringing everlasting joy to his people and destruction to his enemies. He tells them how they should live in view of this coming of the Lord, with what watchfulness they should look for it, with what purity they should conduct themselves, what faith should inspire them, and what glorious hope should rise before them who look for the appearance of their Saviour and their King.

Explanatory and Practical Notes.

Verse 13. I would not have you. Paul here opens a subject upon which nothing save the Gospel has any promises, the state of the departed. Upon this the wisest unbeliever is utterly ignorant, while the humblest Christian has knowledge. **Them which are asleep.** This is the New Testament term for those who have died in the faith of Christ. Scarcely ever do the sacred writers speak of *death* with reference to disciples; but even of Stephen, dying by violence, it is said "he fell asleep." *Dormit*, "he sleeps," is written upon hundreds of Christian graves in the Catacombs, while *abreptus*, "snatched away," is the common heathen inscription. The Rev. Ver., here, has "them that fall asleep." **Ye sorrow not.** This is absolute, meaning "that ye sorrow not at all." Not that we are to forget our departed ones; or that we are forbidden to mourn our own loss of them; but we are not to mourn *for their sakes*, as though evil had come to them. (1) *The Gospel is the only power which can give victory over death.* **Even as others.** Rev. Ver., "the rest;" that

is, the world, apart from disciples. **Which have no hope.** Christianity has so greatly elevated the aspirations of the race that it is not easy for us to realize the dreary hopelessness of paganism. But scarcely any ancient writers save the Christians express any expectation of a hereafter. Moschus wrote, "We shall sleep the long, limitless, unawakable slumber." Æschylus, the Shakespeare of ancient literature, said, "Of the dead, there is no resurrection," and this was the universal sentiment of the world before the Christian era. (2) *Christ brings life and immortality to light in the Gospel.*

14. Jesus died. Paul uses the term *death* of Jesus; he died, but we fall asleep. **And rose again.** The resurrection of Jesus is the one fact which gives hope of ours; give up that belief, and there is no reason to hope for any life beyond the grave. **Them which sleep in Jesus.** This should be as in Rev. Ver., "fallen asleep in Jesus;" that is, those who while living believed in Jesus, and have fallen asleep. **Will God bring with him.** When God sends his Son again to earth he will cause those who have died to appear with him. (3) *Let the modern Church hold, as the ancient did, the coming of Christ as its greatest hope.* (4) *Those who are saved by Christ are united with him forever, and share his glory, in heaven and on the earth.*

15. This we say. The weighty statement which follows. **By the word of the Lord.** Under the authority of a direct revelation from Jesus Christ, from whom Paul expressly declares he received his Gospel. Gal. 1. 11, 12. **We which are alive.** This no more means necessarily that Paul expected to live until the second coming of Christ than for a man to say, "A century hence we will have a hundred million population," means that he expects to live for a century. Paul here identifies himself with the Church, which in all ages is one. Yet, as no man knew the time of the Lord's coming, it is likely that Paul *did* hope, as all Christians should hope, to witness it. **The coming of the Lord.** Literally, "the being present of the Lord." This can only refer to the second advent of Christ, which is the promise of the New Testament, and was the living hope of the early Church. The time and manner are left in darkness, but the fact is as certain as the word of God. **Shall not prevent.** Rev. Ver., "shall in no wise precede." *Prevent* is here used in its old meaning, "to go before." The meaning is that those of us who are living at the Lord's coming will not have any higher privilege than those who have died.

16. For the Lord himself. Not by messenger, or even by his Spirit, but in his own visible person. **Shall descend from heaven.** Returning to the earth from which he ascended after his resurrection, and fulfilling the promise of Acts 1. 11. **With a shout....voice.... trump.** "In my judgment these three words refer to the same event, the trumpet-call to the living and the dead, sounded by the archangel as the Lord's herald." **The archangel.** Literally, "chief angel:" the head of the angelic order, as the high-priest was the head of the priestly. What may be his name and his nature no man knoweth. **Trump of God.** The vocal symbol of the divine presence, as the glory is its visible symbol. It was heard when the Lord came to declare his law at Sinai, (Exod. 19. 16–19,) and it will be heard once more when he comes to usher in the judgment. **The dead in Christ.** Those who have died believing in Jesus. **Shall rise first.** The general resurrection is not here referred to. Paul means that the sleeping saints shall be raised before the living saints shall be changed.

17. We which are alive. Again uniting himself with the Church, which lives while its successive generations pass away. **Which remain.** Who are left upon the earth at the coming of the Lord. **Shall be caught up.** He passes over the change to a celestial body, (1 Cor. 15. 52, 53,) after which the saints will be borne up to the heavenly spaces. **Together with them.** The transformed living, together with the resurrected dead, and both with their redeeming Lord. **In the clouds.** In the air, as below; for the resurrection body will be like that of the risen Saviour, under the absolute control of the spirit. **To meet the Lord.** It is significant that Paul does not say, "to meet each other," for doubtless in that hour will be many glad reunions; yet infinitely more glad will be the meeting with the Lord. **Ever with the Lord.** We shall see him face to face; shall enjoy the fullness of communion with him; and shall enjoy it forever. (5) *The greatest joy of heaven will be its eternal union with its King.*

18. Comfort one another. The comfort was to be given to those in sorrow for the loss of friends; and it consisted, 1.) In the certainty of a resurrection; 2.) In the certainty of the Lord's coming; 3.) In the certainty of an eternal life with Christ; 4.) In the certainty of a heavenly meeting.

1, 2. But. The apostle now takes up another phase of the same subject. **The times and the seasons.** The first word denotes the general periods, the second the special points of time. **No need.** As the apostle had already informed them, in his brief ministry at Thessalonica, that these things were unknown. **The day of the Lord.** The day when the Lord appears. **So cometh.** The present tense is used, as the event is to be considered as ever impending. **As a thief in the night.** A comparison first used by the Lord himself, and thence the standard illustration employed in many of the epistles. It points to the sudden, unexpected, and unwelcome coming of Christ to the world at large; a coming, too, which will rob them of their all, and leave them poor indeed.

3. When they. Not *we*, the waiting Church, but *they*, the unbelieving world. **Shall say.** Rev. Ver., "are saying." **Peace and safety.** Saying it in their careless thoughts and lives, rather than in words. **Sudden destruction.** The blasting of all their hopes, the consciousness of failure, and the despair of salvation. **Travail.** The sudden and sharp agony of pain, coming at its appointed hour, but without warning. **Not escape.** Plainly indicating that at the Lord's coming not all the world will be converted.

4. Ye, brethren. The believers in Christ, enlightened by the Gospel. **Are not in darkness.** They knew not the time of the Saviour's coming, but they knew its signs, were prepared for it in character, and could welcome its approach. (6) *Happy state of those whose hearts would welcome their Lord at any moment!* **Overtake you.** Not as a thief is overtaken by the officer, but as a robber suddenly comes upon an unsuspecting family.

5, 6. Children of light. Rev. Ver., "sons of light." Belonging to the light, in the enjoyment of its privileges, and living the life which it commends. **Children** (Rev. Ver., "sons") **of the day.** With such deeds as need not be hidden. **Let us not sleep.** Let us keep the spiritual insight of faith clear and strong, and our hearts alert and eager for the coming of the King. **Watch.** Against error, sin, and temptation. **Be sober.** Spoken both literally and figuratively, warning against sins of intemperance and sinful indulgence, and against a dull and careless condition of mind.

7, 8. They that sleep. The world at large is like men asleep; Christians like men awake and alert. **Drunken in the night.** Anciently it was considered the depth of profligacy and degradation to be intoxicated in the day-time. **Let us who are.** (Rev. Ver., "Since we are," etc.) **Breastplate.** The coat of mail, covering the breast and shoulders. **Faith and love.** Nothing will better defend us against temptation than faith in Christ, and a warm love to him. **Helmet.** Armor for the head. **Hope of salvation.** Lifting up our faces toward heaven.

HOME READINGS.

M. The coming of the Lord. 1 Thess. 4. 13–18; 5. 1–8.
Tu. Paul at Thessalonica. Acts 17. 1–10.
W. The apostle's greeting. 1 Thess. 1. 1–10.
Th. The apostle's example. 1 Thess. 2. 1–9.
F. The apostle's preaching. 1 Thess. 2. 10–19.
S. The apostle's exhortation. 1 Thess. 3. 1–13.
S. The apostle's farewell. 1 Thess. 5. 9–28.

GOLDEN TEXT.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thess. 4. 14.

LESSON HYMN. H. M.

Hymnal, No. 954.

He comes, he comes to call
The nations to his bar,
And take to glory all
Who meet for glory are;
Make ready for your full reward,
Go forth with joy to meet your Lord.

Go, meet him in the sky,
Your everlasting Friend;
Your Head to glorify,
With all his saints ascend:
Ye pure in heart, obtain the grace
To see, without a veil, his face.

TIME.—A. D. 52. For rulers, see Lesson I.

PLACE.—This epistle was written, while Paul was at Corinth, to the Church at Thessalonica.

DOCTRINAL SUGGESTION—The second advent of Christ.

Monthly Temperance Meeting.—Topics: 1. Strong Drink and the Church. 2. Why children of Christians go to ruin.

QUESTIONS FOR SENIOR STUDENTS.

1. The Light of Prophecy, v. 13-3.
To whom and under what circumstances was this epistle written?
Who are meant by "them which are asleep?"
Why should not believers sorrow over the death of friends?
What events shall take place at the coming of the Lord?
What shall that coming bring to God's people?
What is said of the time of the Saviour's coming?
What did Jesus say of it in Mark 13. 32?
How shall the Lord come to unbelievers?
What shall be the result of his appearance?

2. The Children of Light, v. 4-8.
Who are so called, and why?
Who gives light to his children?
What is required of the children of light?
To what is the Christian compared in ver. 8?
What are the articles of the Christian's armor, as here named?
Why is faith compared to a breastplate?
Why is hope compared to a helmet?

Practical Teachings.

What is here taught—

1. Concerning the events of the Saviour's second coming?
2. Concerning the effects of his coming?
3. Concerning a preparation for his coming?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Light of Prophecy, v. 13-3.
What assurance is given about believers who have died?
What reason have we for that hope?
By whose authority is this spoken?
How shall the Lord come again?
Who shall first rise?
What shall the living and risen saints then do?
What is known of the time of his coming?
To what is the coming day likened?
Who will not be prepared for his coming?
What will his coming bring to such?

2. The Children of Light, v. 4-8.
Who are not in darkness?
Who gives "light" to the believer?
What is the duty of "children of the light?" Matt. 5. 18.
How may we be in the light? John 8. 12.
For what do believers watch?
What armor fits the Christian soldier for duty?

Teachings of the Lesson.

Where in this lesson are we taught—

1. The resurrection of the body?
2. The everlasting happiness of believers?
3. The duty of living right daily?

QUESTIONS FOR YOUNGER SCHOLARS.

What is the Christian's hope? **Eternal life**
Do Christians really die? **Only to this world.**
Where do they live again? **In heaven with Jesus.**
How may we gain eternal life? **"Believe on the Lord Jesus Christ."**
Must we mourn for true Christians when they die? **No, for that would be like the heathen, who have no hope.**
How may we be sure of this hope? **Because Jesus died and rose again.**
How does Paul say the Lord will come? **With a shout.**
Whom will he take up into heaven with him? **All who have loved and obeyed him.**
How will the day of the Lord come? **Suddenly and silently.**
Will it make any difference to believers when he comes? **No, because true Christians will be ready always.**
What are all true Christians? **Children of the light.**
Who is the light of the world? **Jesus.**
What must we do to keep in the light? **Watch lest we fall into temptation.**
How does Christ come to us every day? **In our hearts.**

Words with Little People.

From what will Christ save us if we let him come into our hearts?
From sinning.
From the love of sin.
From the sorrow and trouble caused by sin.
From the death to which sin leads us.

"And hereby we know that he abideth in us, by the Spirit which he hath given us."

THE LESSON CATECHISM.

[For the entire school.]

1. What, in substance, does the apostle say in regard to our feeling toward the dead? **"Sorrow not, for ye have hope."**

2. On what do we base this hope? **That Jesus died and rose again.**

3. What is said concerning the times and the seasons of Christ's second coming? **There is no need that we know.**

4. But in anticipation of Christ's second coming what shall we do? **"Watch and be sober."**

5. What should be our breastplate? **Faith and love.**

6. And our helmet? **The hope of salvation.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Coming of the Lord.

I. HIS COMING.
1. **Certain.** "*The Lord himself.*" v. 16.
"This same Jesus....shall so come." Acts 1. 11.
2. **Heavenly.** "*Descend from heaven.*" v. 16.
"Coming in the clouds of heaven." Matt. 24. 30.
3. **Glorious.** "*Shout....voice....trump.* v. 16.
"Son of man....in his glory." Matt. 25. 31.

II. HIS COMING TO BELIEVERS.
1. **Welcome.** "*We which are alive.*" v. 17.
"Even so, come, Lord Jesus." Rev. 22. 20.
2. **To Fellowship.** "*Meet the Lord.*" v. 17.
"Will come....and receive you." John 14. 3.
3. **For Eternity.** "*Ever....with the Lord.*" v. 17.
"He will dwell with them." Rev. 21. 3.

III. HIS COMING TO UNBELIEVERS.
1. **Sudden.** "*Thief in the night.*" v. 2.
"As the days of Noe were." Matt. 24. 37.
2. **Terrible.** "*Sudden destruction.*" v. 3.
"A destruction from the Almighty." Isa. 13. 6.
3. **Hopeless.** "*Shall not escape.*" v. 3.
"The earth shall wail." Rev. 1. 7.

ADDITIONAL PRACTICAL LESSONS.

Christian Thought Concerning the Lord's Coming.

1. Christians should look forward to the coming of the Lord as their greatest comfort in the loss of friends. v. 13.

2. We should look eagerly and expectantly for his coming as the pledge of our reunion with those gone before. v. 14.

3. We should look confidently for the Lord's coming as the great triumph of his cause. v. 16.

4. We should exhort one another, and talk together of his coming as our highest privilege. v. 18.

5. We should be in readiness for his coming at any moment, that it may not take us unprepared. v. 2.

6. We should live carefully and righteously, free from worldly influences, in view of his coming.

English Teacher's Notes.

A LETTER is a thing common enough in these days, yet it is often a thing of great value. The first few lines received from the absent father, or mother, or brother, or sister, are eagerly looked for and highly prized. But so easy is the transmission of a letter now, that we often think a small sheet of paper with half a dozen sentences upon it enough to send even a long distance. It is not so, however, where the means of communication are more difficult and uncertain, as in the case of missionaries and travelers in uncivilized parts. The letters so long waited for, and received at such rare intervals, must be long and full, for the writer longs to impart, and the reader to receive, news from home in unstinted measure.

No parent probably ever yearned over an absent child with more affectionate longings than Paul over those who were his children in the faith. 1 Thess. 2. 17; 3. 10. As he journeyed on from city to city, his heart went out in tender love and solicitude for the converts he left behind, more especially when he knew them to be exposed to trial and persecution. And the long letters he wrote to them were destined by the Holy Spirit of God for the comfort and instruction of Christians in after ages as well as of those for whom they were originally written.

The first of Paul's letters preserved in the word of God are those written to the believers in Thessalonica. The latter had already suffered persecution for the Gospel's sake, even before Paul left the city, and their trials appear to have continued. 1 Thess. 1. 6; 2. 14; 3. 3. They needed comfort under the afflictions they were passing through. They needed encouragement to hold out steadfastly. And being unable to return to them himself, Paul wrote to give them this comfort and encouragement.

I remember a young English girl left at school in a foreign land. She had lived in a happy home, with every comfort around her. But her father had lost his fortune, and had started for a still more distant shore to try and retrieve his circumstances. Her two sisters were in situations as governesses. Now where was her comfort, her hope for the future? It lay in her father's return. This was the one thing she looked forward to.

When Simeon, the son of Jacob, was left bound in Egypt, while his brethren went back to their father and their homes in Canaan, (Exod. 42. 14–24,) left with the odium upon him—as he supposed—of being a spy, what must have been the one thing in which he found encouragement and comfort? The thought of his brothers' return, accompanied by Benjamin, to vindicate his character, and restore him to freedom.

What enabled the beleaguered English garrison at Lucknow to "hold the fort," amid sickness, danger, and death? The belief that Havelock would come to their assistance.

And so with the English people during the absence of Richard Cœur de Lion in Palestine, and with the loyal Scotch during the early days of the Hanoverian monarchs in England. The panacea of all the ills they suffered lay for them in the return of their king.

The Thessalonian Christians were lonely in the midst of neighbors who could not understand them. They were misunderstood and slandered. Chap. 17. 7. They were in danger. They were troubled and persecuted on every hand. But they had a bright hope before them. Jesus, whom they loved and served, was coming again. This is the comfort the apostle sets constantly before them throughout his epistles. Chap. 1. 10; 2. 19; 3. 13; 2 Thess. 1. 7–10.

But among the Lucknow garrison many died before Havelock's arrival. They were absent on the joyful day of deliverance. And the Thessalonian Christians were saddened because some of their number had passed away. Would these lose the joy and glory of the day that was coming? Certainly not, Paul told them. Those who had died would have just the same share in it as those who were still alive. They, too, should hear the shout and the voice of the archangel, and the trump of God, and they should be raised from the dead to "meet the Lord in the air." So the Christians of Thessalonica were told not to sorrow as others, but to "comfort one another with these words."

And this is the great comfort of Christians now, when one and another whom they love is taken away. People sometimes say: "O, if only So-and-so had been here!" or, "If So-and-so could have lived to see this day!" When the best day of all comes, all who have loved the Lord will be living and will be there.

But can every one look forward to the return of the Lord Jesus? That English school-girl was the only one in the school who longed for her father's return. It was nothing to the others, for he was not their father. Nor did the Egyptians care about Jacob's sons coming back to Egypt; they were not their brethren. That is why many care nothing about the coming of the Lord; he is nothing to them. But what did Havelock's arrival bring upon the rebel army that besieged Lucknow? And what does the return of the rightful King bring upon those who have usurped his inheritance and scorned his authority? Disappointment and defeat. So Paul warns us that the "day of the Lord" will come upon some as a "thief in the night," bringing "sudden destruction." No one can say, "The Lord's coming will be nothing to me." It must

either bring gladness and light, or it must bring terror and darkness, for he is king, and all men are either loyal subjects or rebels. But he is more than King to his loyal ones; he is Deliverer, Brother, the one nearest and dearest to their hearts. How ought he to be received? If a long-absent father is expected, will the children be asleep? Will they be amusing themselves instead of looking out for him? So those who are the Lord's should be watching for him, with soberness, faith, love, and hope, because they know "neither the day nor the hour" when he cometh.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Notice Thessalonica on the map; Paul's visit and preaching; the founding of the Church; where the apostle was when writing this epistle; its subject and purpose.. .Coming now to the lesson, notice its leading thought—Christ's coming as the comfort and hope of his people....I. Notice the aspects or traits of the Saviour's coming, as here presented: 1.) Certain; 2.) Glorious; 3.) With sleeping saints; 4.) To meet living saints; 5.) Unexpected....II. How we Christians should regard the coming of the Lord. (See Additional Practical Lessons.).... III. Christ's coming to unbelievers, and what it brings: 1.) Terror; 2.) Destruction; 3.) No escape....IV. Our present duties in view of Christ's coming: 1.) Watchfulness; 2.) Sobriety and self-control; 3.) Faith; 4.) Love; 5.) Hope....ILLUSTRATIONS. When we enter the cabin of a steamer, we look to see that there are life-preservers; not that we will surely need them, but that they may be ready at any moment of possible need. Salvation, in one aspect, is a life-preserver—a preserver against not only danger that *may* come, but *will surely* come....Agrippa was put into prison by the Emperor Tiberius because he had expressed a hope of the emperor's speedy death, which would be followed by the accession of his friend Caius. How eagerly did Agrippa in prison look for Caius to come to his kingdom! When he became emperor, his first act was to call his friend from the dungeon, and give him gold by weight equal to the chains which he had worn. So may we look forward to the hour when our Friend and Elder Brother comes to his kingdom....A light-house keeper on the coast made arrangement with a friend to telegraph him from a distance when the inspector was coming. But the officer happened to take the train unnoticed, and came unexpectedly, so that the light-house was unprepared for the investigation, and the keeper lost his place....A bank must keep its accounts in such perfect order that at any moment the examiner of the government may find them perfect.

References. FOSTER'S ILLUSTRATIONS. Ver. 13: Poetical, 2678; Prose, 9616. Ver. 14: Prose, 717. Ver. 16: Poetical, 3098, 6347. Ver. 17: Prose, 5790. Ver. 2: Prose, 6147, 1234. Ver. 3: Prose, 10053, 1699. Ver. 6: Prose, 5386, 12111. Ver. 7: Prose, 10743. Ver. 8: Prose, 5401....FREEMAN: Ver. 8: The breastplate, 251.

Lesson Word-Pictures.

Still wearily turns the world between the two Advents. He has come once, and now earth waits again for its King. O that second coming when the Lord shall descend from heaven! Around that shining, central form of the Saviour-king what myriads of the holy angels will be gathered! Like rays from the sun, how their wings extend to North, to South, to East, to West, opening out in vast pyramids of glory only to come back and center in the still greater splendor of Him who is the brightness of the Father's glory and the express image of his person! And what sounds attend that second coming, the clear archangel voice, that far-echoing peal of "the trump of God!" Above is that great host looking down while advancing. Below, what multitudes are looking up, some in hope, some in fear, all in wonder! They have ceased their work, their business, their trade, every calling, and from field and street, from hill-top and valley, from city and country, they are looking up, the light of that coming making a white and solemn awe in their faces. O day of the coming of my Lord, who will be looking for thee, who will be ready for thee!

Blackboard.

BY J. B. PHIPPS, ESQ.

DIRECTIONS FOR COLORING. Make the cross with white; shade the sides with dark blue or brown; make the rays with yellow, and letters on the cross of bright red; make the front part of the cross well defined, but have the other side not so distinct. The lesson being on "The Coming of the Lord," the application of the diagram is from 1 John 4. 2, 3: "But we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Because Jesus lives, we shall live.*

Show a letter, and get children to tell what letters are written for, etc. Paul had preached at Thessalonica, and many had believed in Jesus. After he had been away from the city for several months, some of the Christians wrote to him asking him to tell them what to do about some things, and then Paul wrote a letter to them, from which our lesson is taken.

Recall briefly the story of the death and resurrection of Jesus. Tell story of a child who was afraid to go through a long, dark passage, until her father went before, and held her by the hand. So Jesus went through the dark passage-way of death before us, and now we need not be afraid. Teach that he rose from the dead to show us that we, too, should rise, and that when we die God takes the body off us, as we take a glove off the hand.

Print on the board, "Children of the Night," and opposite, "Children of the Light." Ask questions

about the night. Children do not love it. Teach that God calls sinners the children of night, because evil deeds always try to hide; when children do naughty things they do not want to have them known, and so try to cover them up. God can see in the darkness as well as in the light, and people who try to hide from God do not know what they are doing. Print list of things that children of the night do, such as, Lie, Steal, Grumble, Swear, Covet, etc., and tell that the only way to keep from doing these things is to come into the light which Jesus came to bring. Talk about children of the light, showing how open, honest, right-minded they try to be. Teach that Jesus tells what the children of the day should wear, and pin up a breast-plate, cut from paper, with "Faith" and "Love" printed upon it, and a helmet bearing on it "Jesus, our Hope." Teach that Jesus has taught us that he is coming again, and since no one knows when he will come we shall not be safe at any time unless we are the children of the light, wearing the breastplate and the helmet which he has told us to put on.

A. D. 53.] LESSON XII. CHRISTIAN DILIGENCE. [March 23.

2 Thess. 3. 1-18. [*Commit to memory verses* 1–5.]

1 Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you:

2 And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.

3 But the Lord is faithful, who shall stablish you, and keep *you* from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Je'sus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Je'sus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well-doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

16 Now the Lord of peace himself give you peace always by all means. The LORD *be* with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Je'sus Christ *be* with you all. Amen.

General Statement.

While Paul was still at Corinth, at work, as related in Lesson X, further news came to him from the Church at Thessalonica. His first epistle had been misinterpreted by some, and perverted by others. There was a great anxiety concerning the coming of the Lord. Some declared that it was near at hand, and that worldly work was too trivial when the resurrection and judgment were impending. Men had given up their business, and were going from house to house in noisy talk concerning the Saviour's appearance, and a forged letter had been imposed upon the Church purporting to come from the apostle himself, sanctioning these excesses. To calm the excitement, to explain the truth on these subjects, and to direct the minds of the Thessalonian disciples to practical duties, this second epistle was written. It showed that great events must take place before the advent of Christ, and that each disciple should live in readiness at all times, yet neglecting the daily duties of life at no time. The authority of the Church over its members is asserted, and counsels are given concerning those who are disobedient to its discipline. The apostle gives a token in his own handwriting, by which hereafter all genuine epistles are to be distinguished, and commends the Church to the peace of God and the grace of Christ.

Explanatory and Practical Notes.

Verse 1. Pray for us. Paul desired the intercessory prayers of God's people, not that he might escape danger, but that both himself and the Gospel might be sustained in it. (1) *If the great apostle needed the help of prayer from his fellow Christians, how much more do we!* **The word of the Lord.** The Gospel of Christ our Lord and Saviour. **May have free course.** The Rev. Ver. gives the literal meaning, "may run." The Gospel is here illustrated by a runner upon the course. **Be glorified.** Not only "win applause," as a successful runner, but be honored in its fruits as a saving power. (2) *How much we can do to answer our own prayers for the Gospel!* **With you.** For, as we learn from these epistles, the Gospel had met with singular success at Thessalonica, from which place it had sounded forth through all Macedonia. 1 Thess. 1. 5-8.

2. That we may be delivered. This was written while Paul was enduring the strife of the synagogue at Corinth, the persecution of the Jews, and the accusation before Gallio. (Lesson X.) **Unreasonable.** "Those who set themselves against the divine order," is the idea of the word; precisely applicable to the Jews at Corinth. **All....have not faith.** *Faith* here means the state of willingness to believe, not belief itself. (3) *There are hearts which have hardened themselves into unfitness for the Gospel.*

3. The Lord. Here, as generally in Paul's epistles, referring to the Lord Jesus. **Is faithful.** He is faithful, while men are perverse, and can be trusted to fulfill his promises. **Stablish you.** Give you a sure foundation, to stand firm against all the powers of evil. **Keep you.** Rev. Ver., "guard you." **From evil.** Rev. Ver., "from the evil one," that is, Satan, as in the similar expression in the Lord's Prayer. (4) *There is a devil, and we need a guard against his wiles.*

4. Confidence in the Lord. Paul's confident hope that Christians would be loyal to the faith rested not in them, but in the keeping power of their Saviour. **Do and will do.** Are doing now, and will continue to do hereafter. **The things which we command.** Because the apostle's commands were not his own, but given as the messenger of the Lord Jesus, whom they had pledged to obey.

5. The Lord. Jesus, as above, whom the apostle regarded as a living presence, in communion with his people. **Direct your hearts.** Through the guiding, teaching, and inspiring influence of his Spirit, given to all believers. **The love of God.** Into the consciousness of God's love to them, and the impulse of love on their part toward God. **Patient waiting for Christ.** The Rev. Ver., "the patience of Christ," shows the

passage to mean, not a patience in waiting for Christ's coming, but a patience such as Christ showed in his life on earth.

6. Now we command you. Having expressed his confidence that they would obey his commands, he now tests their obedience by an order. **In the name of our Lord.** Speaking by authority, and under revelation from Christ. **Withdraw yourselves.** Literally, "furl the sails," or, in the term of the present, "steer clear of." Paul is remarkable for the vigor of his metaphorical words, which suggest a picture in every expression. Here it does not mean excommunication, or delivering over to Satan, or injury in any way; but simply to refuse the privileges of Christian fellowship. **Walketh disorderly.** Literally, "out of rank," as soldiers who break the order of march; professed disciples who will not act as Christians should. **The tradition.** The written or oral instruction of the apostle, given while he was among them. (5) *The Christian Church has a discipline, and has a right to expect obedience to it.*

7, 8. Ye yourselves know. From their remembrance of Paul's example among them. **Ought to follow us.** Rev. Ver., "imitate us." **Behaved not.... disorderly.** See 1 Thess. 2. 10. The apostolic life was the best commentary on the apostolic teaching. **Any man's bread for nought.** Without earning it, and paying for it. **Wrought with labor.** Paul labored in most places at his trade as a tent-maker. **Night and day.** Sometimes laboring at night, when preaching the Gospel, or talking with inquirers by day. **Not be chargeable.** Rev. Ver., "might not burden." The churches were small, weak, and unable to bear the support of Paul and his friends; there was no missionary society to send them out; Paul felt that he would lose influence among the heathen people if he claimed a support from the churches which he founded; and he wished to have his ministry entirely severed from secular considerations.

9. Not because we have not power. Rev. Ver., "the right;" which is better. Paul every-where declared that as an apostle he possessed the right to a support from the church to which his labors were given; but this right he waived for the Gospel's sake. **An ensample.** He showed thus that though he looked for Christ's appearing, as they did, he did not give up work and wait idly for it.

10. This we commanded. He reminds them that he had given direction on this subject. **If any would not work.** Emphasis on *would*. "If any were not willing to work." Where the brother in the Church was willing, but unable, the command did not apply. **Neither should he eat.** At the expense of the church or its members. (6) *The Gospel gives no support to the careless charity which encourages idleness.*

11. Disorderly. Their disorderly conduct arose from the opinion that Christ was soon to appear; hence, that business and work were useless. **Working not.... but busybodies.** The original contains a play on words, which might be imitated by translating, "not business men, but busybodies," "busy only with what is not their own business;" a lounging life, eating the bread earned by others.

12. We command and exhort. Using both authority and persuasion. **By** (Rev. Ver., "in") **our Lord.** Notice how constantly Paul disavows personal authority, but demands obedience to Christ. **Quietness.** With mind at rest, and manners peaceful. **Eat their own bread.** Earn their bread, and then eat it as their own. Dr. Whedon says: "We should live as holily as if the advent were to be to-day, but as practically as if the world were to last forever."

13. But ye, brethren. Now addressing, not the disorderly members, but the Church at large. **Be not weary in well-doing.** Let not the mistakes and misconducts of others discourage you from doing faithfully your part, whether in honest living or in doing good.

14. If any man obey not. Some had not obeyed the commands of the former epistle, and now Paul adds another warning, and a penalty. **Note that man.** Literally, "Let him be a marked man." **Have no company.** Do not associate with him in Christian fellowship. It does not mean to be uncivil to him by not speaking, as the next verse shows.

15. Not as an enemy. Do not deal with him in an angry spirit, or act as if he were your personal enemy. **Admonish.** They were then to speak to him, and try to lead him from his error to right views and conduct. **As a brother.** There is great danger lest in the exercise of discipline we forget that the subject of it is still our brother.

16. The Lord of peace. He who is its author, who dwells eternally in its atmosphere, and who alone can bestow it. **Give you peace.** Perhaps containing a reference to the disorderly element in the Church; but undoubtedly with larger meaning, peace with God through Christ, and peace within. **Always by all means.** Rev. Ver., "At all times in all ways." **The Lord be with you all.** The presence of the Lord Jesus enjoyed by every member. (7) *May we not share in the benefits of the apostle's prayer?*

17. Salutation. This includes the last two verses of the epistle. **With mine own hand.** Thus far it had been written by dictation, now the apostle takes the pen into his own hand. **The token.** This was made necessary, as apparently some one had forged an epistle in his name. (Chap. 2. 2.) **So I write.** "This is my handwriting."

18. The grace of our Lord. Grace is the attitude of the divine heart to us, the favor and love of the Lord. **Amen.** A Hebrew word meaning "So let it be," used as an affirmation of indorsement or desire.

HOME READINGS.

M. Christian diligence. 2 Thess. 3. 1–18.
Tu. Recompense for suffering. 2 Thess. 1. 1–12.
W. The mystery of iniquity. 2 Thess. 2. 1–17.
Th. Diligence in the Gospel. 2 Peter 1. 1–11.
F. Advancing in God's service. Heb. 6. 1–12.
S. The parable of the talents. Matt. 25. 14–30.
S. The gifts of grace. Eph. 4. 1–12.

GOLDEN TEXT.

Be not weary in well-doing. 2 Thess. 3. 13.

LESSON HYMN. L. M.

Hymnal, No. 921.

Eternal Father, thou hast said,
That Christ all glory shall obtain
That he who once a sufferer bled
Shall o'er the world a conqueror reign.

We wait thy triumph, Saviour King;
Long ages have prepared thy way;
Now all abroad thy banner fling,
Set time's great battle in array.

O fill thy Church with faith and power,
Bid her long night of weeping cease:
To groaning nations haste the hour
Of life and freedom, light and peace.

TIME.—A. D. 53. For rulers, see Lesson I.

PLACE.—This epistle was written by Paul from Corinth, in Greece. See Descriptive Index.

CONNECTING LINKS.—The reception of Paul's First Epistle to the Thessalonians led to inquiries, in answer to which he wrote the Second Epistle.

DOCTRINAL SUGGESTION—The authority of the Church.

Monthly Temperance Meeting.—Topics: 1. Strong Drink and the Church. 2. Why Children of Christians go to ruin.

QUESTIONS FOR SENIOR STUDENTS.

1. The Christian Prayer, v. 1–5.
Why should Christians pray for each other?
What was the apostle's special need of prayer at this time?
What kind of faith is here referred to?
What was Paul's prayer for those to whom he wrote?

2. The Christian Fellowship, v. 6, 7.
What is Christian fellowship?
With whom should we avoid fellowship?
What example were the disciples to follow?
How far should we follow human examples? 1 Cor. 11. 1.

3. The Christian Walk, v. 8–15.
What had been Paul's conduct in Thessalonica?
Why did he not expect the Church to support him?
Against what class of people did he warn the disciples?
What did he commend to such people?
What is the meaning of the exhortation in the GOLDEN TEXT?

4. The Christian Salutation, v. 16–18.
What name is here given to Christ, and why?
What is Christ's promise in John 14. 27?
What is the closing benediction of the epistle?
What is meant by it?

Practical Teachings.

How are we here taught—

1. The duty of prayer?
2. The duty of industry?
3. The duty of doing good?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Christian Prayer, v. 1–5.
What request did Paul make?
For what did he desire their prayers?
What are the first two petitions in the Lord's Prayer? Matt. 6. 9, 10.
What words show Paul's faith in his brethren?
What was his prayer for them?

2. The Christian Fellowship, v. 6, 7.
What command did Paul give to the Thessalonians?
By what authority?
What was Solomon's advice in regard to companionship? Prov. 4. 14.

3. The Christian Walk, v. 8–15.
Why did Paul engage in daily labor?
What other reason had he for working?
What duty is laid upon all? 1 Thess. 4. 11.
What is the penalty for idleness here given?
What command is given in regard to labor?
How should we treat the idle and disobedient?

4. The Christian Salutation, v. 16–18.
What title is here given to Jesus?
What prayer is made by Paul for his friends?
What mark of his regard is given?
What is his closing benediction?

Teachings of the Lesson.

Where in this lesson are we taught—

1. To shun evil companions?
2. To set a godly example for others?
3. To avoid idleness?

QUESTIONS FOR YOUNGER SCHOLARS.

Whom did Paul call brethren? **Believers in Jesus.**
What did he ask his brethren to do? **To pray for him.**
Why did he need their prayers? **Because wicked men opposed him.**
Who can keep the believers from evil? **The faithful Lord.**
For whom did Paul tell his brethren to wait? **For Christ.**
What will Christ do when he comes? **Make all things right.**
From whom are we to turn aside? **From the wicked.**
What example did Paul set? **An example of diligence and good order.**
What should every man do? **Work cheerfully and quietly.**
What did Jesus say? **"My Father worketh, I work."**
What is "well-doing?" **Doing as God tells us to do.**
Is well-doing always easy? **No, it is often hard.**
What will it bring us? **Peace from the God of peace.**
Who stays with all believers? **The Lord.**

Words with Little People.

Be diligent for Christ—
At home.
At school.
Among his friends.
Among his enemies.
Idle hands do Satan's work.
"He that is not *with me is against me.*"

THE LESSON CATECHISM.

[For the entire school.]

1. For what should we pray? **The advancement of Christ's kingdom.**
2. Who is always faithful? **The Lord.**
3. What is the apostle's prayer? **"The Lord direct your hearts."**
4. What does the apostle command the disorderly and lazy to do? **To work.**
5. What does he say to the workers? **"Be not weary in well-doing."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Present Privileges of a Disciple.

I. The Prayers of the Church.
Brethren, pray for us. v. 1.
"In every prayer....for you all." Phil. 1. 4.
"Intercessions....be made for all." 1 Tim. 2. 1.

II. The Care of the Lord.
The Lord is faithful. v. 3.
"This seal, the Lord knoweth them." 2 Tim. 2. 19.
"Keep them from the evil." John 17. 15.

III. The Love of God.
Into the love of God. v. 5.
"God commendeth his love." Rom. 5. 8.
"Love of God....in our hearts." Rom. 5. 5.

IV. The Example of Christ.
Into the patience of Christ. v. 5. (Rev. Ver.)
"Christ....leaving us an example." 1 Pet. 2. 21–23.
"Followers of me....of Christ." 1 Cor. 11. 1.

V. The Discipline of the Church.
Admonish him as a brother. v. 15.
"Let us walk by the same rule." Phil. 3. 16.
"Joying and beholding your order." Col. 2. 5.

VI. The Peace of God.
The Lord of peace....give you peace. v. 16.
"Peace....upon the Israel of God." Gal. 6. 16.
"Peace of God rule....hearts." Col. 3. 15.

VII. The Grace of Christ.
Grace of our Lord Jesus Christ. v. 18.
"Grace be unto you." Phil. 1. 2.
"My grace is sufficient." 2 Cor. 12. 9.

ADDITIONAL PRACTICAL LESSONS.

Christian Well-doing.

1. Christian well-doing requires an interest in all other Christians, leading to prayer in their behalf. v. 1.

2. Christian well-doing requires trust in the care and promises of the Lord, who will preserve us from evil. v. 3

3. Christian well-doing requires the following of Christ in his patient endurance of evils. v. 5.

4. Christian well-doing requires a loyal obedience to the discipline of the Church, and a separation from all who will not submit to it. v. 6.

5. Christian well-doing requires a self-reliant industry in daily life, having some business, and attending to it. v. 8–10.

6. Christian well-doing requires an affectionate interest in and care for those who are neglectful of discipline. v. 14, 15.

English Teacher's Notes.

It is related of Cyrus, king of Persia, that when quite a child he was sent away from home by his father, the king of the Medes, and placed with a shepherd, in order that he might become inured to

labor and hardship, and grow up active, strong, and capable. The heir to the throne was thus brought up in poverty, instead of affluence; in endurance, instead of indulgence; and in toil, instead of idle pleasure. And the children of the wisest modern monarchs, though not always away from home, nor exposed to want of any kind, are taught to be industrious and useful; to know how to wait on others as well as how to be waited on themselves. We may imagine Cyrus as a boy, shirking no labor, ready always for the hardest task, because he was a king's son. And at present the education of a prince is often a far more serious affair than that of an ordinary man.

When Paul wrote to the Thessalonians he was writing to those who were children of a King, heirs of a kingdom. For all true believers are children of God, heirs of God, and joint-heirs with Christ. Rom. 8. 16, 17. And he was anxious that they should behave themselves in a manner befitting their high dignity. 1 Thess. 2. 12. Now they, and all other children of the heavenly King, are like Cyrus, brought up away from home. Heaven is their true home, but they are down here in this world. And just as Cyrus had to share the toil and the hardships of a shepherd's life, so they have to share earth's labor and trials and sorrows, like all others. In what way can they distinguish themselves beyond others? They are not richer in this world's goods, not cleverer, not handsomer. But there is one respect in which they ought to excel others, indicated broadly in the Golden Text, namely, Christian diligence.

Some of the Thessalonian Christians had made a mistake about this. They thought that the condition to which they were called, and the glorious future before them, rendered it unnecessary that they should occupy their time with common, earthly work, like other men. When supplies failed they looked to their more wealthy brethren to help them, going from one to the other, walking "disorderly" and as "busybodies." So great a scandal did this bring on the Church, that Paul bade the Christians to "withdraw themselves" from those who acted in such a manner, and thus to show their disapproval. Vers. 6, 14.

And then, in exhorting them to diligence, he reminds them of three things:

1. *The command given at the first.* They ought to have made no mistake about such a matter, since he had already made known to them the will of God concerning it. They had received "a tradition" about it, (ver. 6;) and this "tradition" was not a thing handed down from one man to another, and untraceable in its commencement; it was distinctly the word of God. Chap. 2. 15; 1 Thess. 2. 13. The command that "if any would not work, neither should he eat," was in fact the same as that given in paradise, when Adam was placed in the "garden" "to dress it and to keep it." Toil and weariness were the result of sin, (Gen. 3. 19,) but work was God's design for man from the first. Those who idle away their time are like the useless idols David speaks of, having eyes, ears, etc., but all of no good to any one. Psa. 115. 5–8. They are descending lower even than the beasts, for dumb animals work and are useful. Strange that the heirs of Christ's kingdom should ever descend so low!

2. *His own example.* It was not a necessary duty for Paul to work with his hands. His work as an apostle was labor enough for a man, and he had a right to be supported by those to whom he brought the word of God. 1 Cor. 9. 7–14. But, for example's sake, he had toiled for his daily bread.

3. *The example of the Lord Jesus Christ.* There was not only the command of Christ, as Lord; there was his example, as man—"I exhort you by our Lord Jesus Christ." Ver. 12. Though Lord of all, he had, through his early years of Nazareth, worked at his daily task, so that his fellow-citizens said of him, not merely, "Is not this the carpenter's son?" but, "Is not this the carpenter?" Whoever looks to share his kingdom hereafter ought to share now in his path of diligent labor.

This is a path in which every one may gain distinction. It cannot be said of all young men and women in business that they are quick and clever; it cannot be said of every boy and girl at school that they have great abilities. But of every follower of Christ it ought to be said: He or she is diligent, industrious, painstaking, not seeking to make a noise and show, but working "with quietness."

But is all this labor, this diligence, to be simply for one's own profit? Most decidedly it is for one's own profit in every way, but this is not to be the source or the aim of it. The source is to be Christ's command; the aim, Christ's glory. The grand command, "Be not weary in well-doing," means something more than simply working for a living.

When the Thessalonian believers found that idle persons had abused their generosity, and looked to them for the support they should have earned themselves, they might be tempted to give up helping the needy. But Paul tells them, "Be not weary." It is the right and privilege of God's children to be helpers of others; and who would wish to forego this right? The day-laborer may do a good turn to another; the hard-worked girl may lend a hand to a neighbor; the little child may run an errand, and, if done for Christ's sake, this is "well-doing."

But was all their diligence to be expended in manual work? Look at verse 1. Here is work which even the sick and helpless may perform, and which the most active must not neglect. Many people say prayers; many more listen to prayers. But the children of God must pray, and pray that diligent, fervent prayer which "availeth much." Jas. 5. 16. And such diligent ones may indeed look for that peace which the Lord is able to give "always by all means." Ver. 16.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Give an account of this epistle, its circumstances, and purpose. (See General Statement.)....Here we have our present duties in view of Christ's coming; how to live with his advent before us....Note what are here required of disciples. (See Additional Practical Lessons.)....Note what privileges are here bestowed upon disciples. (See Analytical and Biblical Outline.).... ILLUSTRATIONS. Ver. 1: A rich farmer, who gave but little, was accustomed to pray for the poor at family worship. One day his little boy said, "Father, if you will give me the key to your barn, I will answer some of your prayers." Oftentimes the answer to our prayers for the progress of the Lord's cause depends upon our work for it....A little girl who had planted a rose-bush prayed that God would make it grow, and then went out and watered it....Vers. 6–12: Soon after the Revolution came a day known as "the Dark Day," when a strange darkness was over all New England. The Connecticut Legislature was in session, and some of the members, full of alarm, said, "This is the judgment-day! Let us adjourn!" Col. Davenport, one of the legislators, said, "If this is the day of judgment, we can be at no better place than our post of duty. Let us have the lamps lighted, and go on with the business of the house!"

References. FOSTER'S ILLUSTRATIONS. Ver. 1: Prose, 2638, 4572. Ver. 2: Prose, 1434. Ver. 3: Prose, 8607, 9015. Ver. 4: Prose, 7401. Ver. 5: Prose, 4345. Ver. 7: Prose, 3802. Ver. 8: Prose, 9851. Ver. 10: Prose, 5728, 8773. Ver. 11: Prose, 3513, 514. Ver. 12: Prose, 12273. Ver. 13: Prose, 3516 .... FREEMAN, Ver 1: The course, 884.

Lesson Word-Pictures.

Saint ——, you are a beautiful illustration of Christian diligence, though you would blush to be told so, face to face. In the first place, you take care of yourself. You do not eat any man's bread for nought. I see you running a loom in the mill, or you may be the man overseeing the work. I see you washing pans in a kitchen, or you may be the employer that pays for the washing. I see you digging the potatoes in the garden, or you may be the master carrying them to market and selling them. I see you as the carpenter hammering on the ship, or you are the captain sailing it, or the merchant stocking and sending it out. You do not "eat any man's bread for nought." You are not one claiming to exercise "faith," willing that others should do the work, believing that God will sanction the arrangement. You earn your own living, and in this one way illustrate Christian diligence. Then you work in "quietness." You are not a "busybody." You never have a quarrel with your neighbor. There is never any friction between you and your fellow-teachers in Sunday-school. There are those who, active, restless in their diligence, with their confusing, snarling hands (and the tongue also) contrive to get into a tangle all the people they deal with. It is Christian diligence while working to hold one's tongue, save in a good cause, and keep the peace. Then you give of the fruit of your hands. It is not true Christian diligence to gather in every possible cent and bury it. I do not see you afflicted with a sudden short-sightedness when a subscription paper is put before your eyes. Avarice is not a fruit borne on the tree of Christian diligence. Then there is diligence in every direction. The brain, the pocket, the tongue, all strength, all time, have been consecrated to Christ. I see you at class-meeting, though the summer night bring an atmosphere like an oven. I see you in the Sunday-school when the wind growls at the door and keeps so many Sunday-invalids at home that are active business people on Monday. I see you serving on a committee, ever willing to stand with it but not be seated on it. And so you go on, never "weary in well-doing." You may be old, your complexion faded and skin wrinkled, but through all shines this spirit of Christian diligence, making the face lovely. And who are you? Shall we give your residence even? You live in—but that is telling the whole.

Blackboard.

BY J. B. PHIPPS, ESQ.

EXPLANATION. The diagram illustrates one part of the lesson—that portion where Paul warns the people to avoid *idleness* and *bad company*. Two branch railroads are shown. One is the broad guage, slow time, easy way of idleness. It starts from the town of "*Childhood*," and has many stations on the way. [Let the scholars name them, such as Mischieftown, Troubleville, Hungersburg, No Self-respect, Poverty, etc.] The other road starts from the town of "*Early-in-life*," and runs most of the way side by side with the Idleness road. But this is a quicker route to Destruction than the other, and wrecks more lives. [Here name the several stations on this road, such as Follyville, Intemperance, Crime, Remorse, Sorrow, etc.] Both roads lead into one—the sure route to "Destruction." Paul raises the danger signal, and warns the people to shun evil companions, set a good example for others, and avoid idleness.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Working for Jesus.*

Make an open letter on the board, printing Golden Text upon it. Tell the children that Paul wrote another letter to the Thessalonians, and this is a part of it. Tell that the Thessalonians loved Paul, and were glad to hear what he had to tell them. Ask if children want to hear from Paul too, and tell them that you will give them three little letters from this great letter.

1. On the left of the open letter on the board, make a smaller one, printing on it, "The Lord will keep you from evil." Paul tells us to-day that every one, no matter how little and weak, shall be kept by the Lord, if they will only obey him. Sin is the great evil from which we need to be kept, and the one great sin is not believing in Jesus. If we believe in him, we shall let him keep us. Tell story of a little boy who jumped

from a high wall into his father's arms and was saved. Why? Because he believed in his father. So we must believe that Jesus can save us from all our naughty tempers, or we will not let him do it.

2. Let class read together several times the Golden Text on the second letter, and explain what "well-doing" is. Show that it is doing as Jesus did, and that any doing which Jesus would condemn is ill-doing. Ask what it is to be weary, and tell story of a little boy who became tired of treating a rude, selfish boy kindly, and was going to answer him in his own spirit, when he remembered that Jesus said, "Till seventy times seven." Teach that we must not grow weary of trying to do right, though we may fail many times.

3. Make another letter to the right, and on this print, "The Lord give you peace always." Talk about peace, and show the contrast between peace and and war, leading children to see the value of the gift of peace by some incident. Ask to whom the Lord will give peace, and show that any child may have it who will be a worker for Jesus in letting him keep from evil, and in not being weary in well-doing. Who can teach us how to work for Jesus, how to be patient, how to be diligent? Only Jesus himself. But he will do it for every one who wants to learn.

FIRST QUARTERLY REVIEW.

MARCH 30.

HOME READINGS.

M. Lessons I, II. Acts 15. 1–11; James 1. 16–27.
Tu. Lessons III, IV. James 3. 1–18; 4. 7–17.
W. Lesson V. Acts 15. 35–41; 16. 1–10.
Th. Lessons VI, VII. Acts 16. 11–40.
F. Lessons VIII, IX. Acts 17. 1–14, 22–34.
S. Lesson X. Acts 18. 1–17.
S. Lessons XI, XII. 1 Thess. 4. 13–18; 5. 1–8; 2 Thess. 3. 1–18.

REVIEW SCHEME FOR SENIOR STUDENTS.

Lesson I.—Name a controversy which arose in the early Church, and on what principle it was settled. How does this illustrate the privilege of Christian liberty?

Lesson II.—State what James gives as the difference between hearers and doers of the Gospel? What duty is thus set before us?

Lesson III.—How does James illustrate the power and the danger of the tongue? What should be the character of our conversation?

Lesson IV.—What does James give as a reason why we should avoid evil speaking? How should we regard our life?

Lesson V.—What places did Paul visit in Asia on his second journey? How was he led to Europe? How does God direct us in duty?

Lesson VI.—State the circumstances of the establishment of the Gospel in Philippi. Who was the first convert? What spirit did she show?

Lesson VII.—Give an account of the conversion of the jailer at Philippi. What is the sole condition of salvation?

Lesson VIII.—How were the apostles treated in Thessalonica? Wherein did the Bereans show a better spirit? How should we study the Scriptures?

Lesson IX.—What was Paul's purpose in his sermon at Athens? How may we find God?

Lesson X.—Give an account of Paul's ministry at Corinth? What encouragement did the Lord give him?

Lesson XI.—State what Paul told the Thessalonians about the second coming of Christ? How may we be ready for that event?

Lesson XII.—What does this lesson advise as to the character and conduct of Christians? How should we act toward professed disciples who do not live as they should

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

Lesson I. **The Conference at Jerusalem.**—What was it about? Who took part in it? How does the Golden Text say that we shall be saved?

Lesson II. **Hearing and Doing.**—From whom does every good gift come? How should we hear and speak? What does the Golden Text tell us to be? How may we do this?

Lesson III. **The Power of the Tongue.**—To what is the tongue compared? What are some dangers of the tongue? How is true wisdom shown?

Lesson IV. **Living as in God's sight.**—What is the promise to those who draw nigh to God? Why should we not speak evil of others? To what is our life compared? How should we act and speak?

Lesson V. **Paul's Second Missionary Tour.**—Why did not Barnabas go with Paul? Who did go with him? What young man did he take from Lystra? How was he led to go to Macedonia?

Lesson VI. **The Conversion of Lydia.**—Who was she? What led to her conversion? What led to the persecution of Paul and Silas? How were they treated?

Lesson VII. **The Conversion of the Jailer.**—How did the apostles act under persecution? What led the jailer to ask for the way of salvation? What does the Golden Text state as the way to be saved?

Lesson VIII. **Thessalonians and Bereans.**—What did Paul do at Thessalonica? How was he treated there? How did the people of Berea receive the word? [Golden Text.] How will the study of Scripture benefit us?

Lesson IX. **Paul at Athens.**—Where did Paul speak? What did he say he had seen? What did he tell the people about God? How was his teaching received?

Lesson X. **Paul at Corinth.**—Whom did Paul meet at Corinth? How long did he preach there? What was the result of his labor? How did he escape persecution? What is the promise of the Golden Text?

Lesson XI. **The Coming of the Lord.**—What shall take place at the Lord's coming? What is said of its time? How may we be ready for it?

Lesson XII. **Christian Diligence.**—In what should we be diligent? [Golden Text.] How should those who are disorderly be treated? How may we obtain peace?

REVIEW SCHEME FOR YOUNGER SCHOLARS.

See if you cannot repeat the Golden Texts for the quarter:

1. We believe—
2. Be ye doers—
3. By thy words—
4. Humble yourselves—
5. Come over—
6. Whose heart—
7. Believe on—
8. These were more—
9. In Him—
10. I am with—
11. For if we—
12. Be not weary—

Lesson I.—What meeting was held at Jerusalem? **A meeting of the elders and apostles.** Why did they meet together? **To decide the question of circumcision for the Gentiles.** What did Peter tell them? **That God made no difference between Jews and Gentiles.** How had God shown them this? **By giving the Gentiles the gift of the Holy Spirit.**

Lesson II.—What is a doer of the word? **One who obeys God.** What is the perfect law of liberty? **The law of love.** What will a Christian try to do? **To keep himself unspotted from the world.**

LESSON III.—What can no man tame? **The tongue.** From what source do all our words flow? **From the heart.** Who can purify the heart? **God.**

LESSON IV.—When can God lift us up? **When we humble ourselves.** How should we live? **Trusting in God, not ourselves.** From whom comes all good? **From God.**

LESSON V.—Who went with Paul on his second missionary journey? **Silas, a prophet.** In what city did Paul have a vision? **In Troas.** What was the vision? **A man of Macedonia asking for help.**

LESSON VI.—What city in Macedonia did Paul and his friends visit? **Philippi.** Who was converted in this city? **Lydia, a seller of purple.** What miracle did Paul do in Christ's name? **He cast the evil spirit out of a slave-girl.**

LESSON VII.—What happened while Paul and Silas were in prison? **An earthquake opened the doors and loosed the bonds of the apostles.** Who was terrified and tried to kill himself? **The jailer.** What great change followed? **The jailer, with all his house, believed.**

LESSON VIII.—How many believed in Thessalonica? **A few Jews and many Greeks.** How was Paul's work blessed in Berea? **A multitude believed, both Jews and Greeks.**

LESSON IX.—What were the people in the city of Athens? **Idolaters.** Of whom did Paul speak to them on Mars' hill? **Of the one true God.** How many believed? **Only a few.**

LESSON X.—How did the Jews receive Paul's preaching at Corinth? **They became very angry.** What did Paul do? **He preached to the Gentiles.** How did the Lord encourage Paul in a vision by night? **"Be not afraid; I am with thee."**

LESSON XI.—How does Paul say the Lord will come? **With a shout.** How does Christ come to us every day? **In our hearts.**

LESSON XII.—What will Christ do when he comes? **Make all things right.** What is "well-doing?" **Doing as God tells us to do.** What is given to well-doers? **The peace of the Lord Jesus.**

Blackboard.

BY J. B. PHIPPS, ESQ.

These simple lines are intended to illustrate the progress of character toward permanence, and the idea is to look back over the past three months, and see if we have been on the right or wrong road to reach a permanent character. It is not reached at once, but is the result of time, the progress being more rapid as we reach the base, for the momentum is greater. Start a ball down an inclined plane, and it will roll more rapidly toward the last. A permanent good character, or a permanent bad character, is reached just according to which incline our lives are directed. Teachers, it is your mission to direct your scholars.

LESSONS FOR APRIL, 1884.

APRIL 6. Paul's Third Missionary Journey. Acts 18. 23–28, and 19. 1–7.
APRIL 13. Paul at Ephesus. Acts 19. 8–22.
APRIL 20. Paul's Preaching. 1 Cor. 1. 17–31.
APRIL 27. Abstinence for the Sake of Others. 1 Cor. 8. 1–13.

A Mental Dyspepsia, Induced by Excessive Novel-Reading.

Ninth Paper.

BY MRS. V. C. PHOEBUS.

THERE can be but little doubt that, like Dr. Arnold's Rugby pupils, many American Sunday-school scholars have become seriously injured by indulgence in too many works of fiction, and that this excessive amount of fiction has been furnished them by the Sunday-school.

The first injury noticed by Dr. Arnold was a weakening of the appetite for better food; we may go still further and find an utter inability to digest even this weak pabulum. Where will you find one addicted to exclusive and excessive novel reading who really studies these novels and digests, for his own sustenance, such food as they contain? I am not now speaking of bad novels, but of those that really contain some food for thought.

The inveterate novel-reader cares only for the exciting interest of the story, for the hair-breadth escapes, the thrilling incidents, the harrowing sufferings and unusual adventures. The novelist himself may use these incidents to show how they develop the inner lives, whose growths he may have set himself to portray; he may show that one of his characters, tried in the furnace of affliction, has come out chastened and purified by suffering, while another, submitted to the same ordeal, has become soured or hardened; it is all lost, these lessons on the development of character, on him who is caring only for the interest of the plot.

Not only this, but you may soon notice that the vagueness of memory, which studies nothing, soon lets even those incidents slip. Question an inveterate novel-reader in regard to the incidents of the plot which he read a year ago, and which he recommends as "very pretty," and you will find that he retains no tenacious hold of them. A writer of second-rate novels knows of this vagueness of memory among his readers, otherwise he would not venture upon such frequent repetitions with slight differences of detail.

I once met with a very marked illustration of this trusting to vague memory. With the omnivorous appetite of childhood I read a long serial story in a weekly paper that was not taken in my own home. Being new to such fascinating reading, every incident clung vividly to my memory, and its author became for me invested with a wonderful glamour. The tale, "Palaces and Prisons," stayed with me till, some eight or ten years after, I met with a new work just issued in book form by this "popular authoress." Judge of my surprise to find the new book, "Fashion and Famine," was precisely the old tale, with a new name.

To repeat, excessive and exclusive novel-reading, even of first-class novels, will most likely develop an utter indifference to all other forms of literature, and an incapacity to take in the real good of the novel in hand.

Review Service for the First Quarter.

BY REV. C. R. BARNES.

1. *Superintendent*, (pointing to the picture,* or stating the title of the lesson.) Why was this conference at Jerusalem held?

School. To decide the question whether a Gentile needed to become a Jew before he could be a Christian.

Superintendent. Who spoke at the council?

School. Paul, Barnabas, Peter, and James.

Superintendent. How was the matter decided?

School. That the Gentiles need not be circumcised; that is, become Jews.

Superintendent. What declaration did Peter make?

School. "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."—Golden Text.

2. *Superintendent.* The second lesson may be called the Ear and Hand Lesson, as it tells of Hearing and Doing. Who wrote it?

School. The apostle James in his epistle.

Superintendent. What does the lesson teach?

School. That we are to be quick to learn, slow to express our opinions, slow to get angry.

Superintendent. It urges upon us the importance of doing as well as hearing, using the hand as well as ear. Repeat the Golden Text.

School. "Be ye doers of the word, and not hearers only."

Superintendent. Of what does true religion consist?

School. Of love and purity.

3. *Superintendent.* The next is the Tongue Lesson, and is illustrated by a fire-brand among a lot of stubble. What is the Golden Text?

School. "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

Superintendent. The apostle James seems to have written these words to those who were anxious to become public teachers, and to warn them to be careful how they spoke. To what did he liken the tongue?

School. To horses' bits, to rudders, fire, and wild animals.

Superintendent. Because as the bit or rudder changes the course of horse or ship, so a word may accomplish great results. Or as a little fire may cause a great conflagration, so a word may cause much trouble. The most savage of beasts may be tamed, but without God's help it is very hard to govern the tongue.

4. *Superintendent.* The fourth lesson tells of living in God's sight, and may be called the Eye Lesson, as all things are open to the eye of Him with whom we have to do. What does the apostle advise?

School. Submission to God and a drawing nigh to him. "Humble yourselves in the sight of the Lord, and he shall lift you up."—Golden Text.

Superintendent. What else does the lesson teach?

School. To cleanse the hand, purify the heart, not to speak evil of or judge one another.

5. *Superintendent.* After the conference at Jerusalem Paul started on his second missionary journey. Together with Barnabas, he returned to Antioch, where they labored together for some time, when an unpleasant difference arose between them. Can you tell me the cause of the contention?

School. They could not agree to take John Mark with them as traveling companion.

Superintendent. What was the result?

School. They separated. Barnabas and Mark sailed for Cyprus; and Paul, with Silas as companion, went to the places visited on his first missionary tour.

Superintendent. Who joined them at Lystra?

School. Timothy.

Superintendent. At Troy Paul had a vision. What did he see and hear?

School. A man of Macedonia crying to him for help, and saying, "Come over into Macedonia and help us."—Golden Text.

6. *Superintendent.* What did Paul do?

School. He crossed over to Greece, preached in the city of Philippi, and established there the first Christian Church in Europe.

Superintendent. Who was the first convert?

School. Lydia, a seller of purple, "Whose heart the Lord opened, that she attended unto the things which were spoken of Paul."—Golden Text.

Superintendent. What other woman is named?

School. A damsel with the spirit of divination.

Superintendent. Paul cast out the spirit, and thus cut off her masters' hope of gain. This so enraged them that they brought Paul and Silas before the magistrates. What did these do?

School. They ordered the apostles to be scourged, and put into prison.

7. *Superintendent.* We have a lesson from the prison. At midnight an earthquake opened the prison doors, and at the same time the chains of the prisoners were loosed. What effect did this have on the jailer?

School. He was afraid that the prisoners would escape, and was about to kill himself.

* Wherever the Berean Leaf Cluster is in use we suggest that, at some time in every session, it be shown to the whole school, so that all may become familiar with the pictures illustrating the lessons.

Superintendent. Paul cried out to him, "Do thyself no harm, whereupon the jailer ran to Paul and cried out, "Sirs, what must I do to be saved?" What did Paul reply?

School. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Golden Text.

Superintendent. The jailer was converted and baptized. How little we know when we can best serve God! The cell becomes a temple, the prisoner preaches, and the jailer cries for mercy. What happened in the morning?

School. Paul and Silas were released from prison with apologies from the magistrates.

8. *Superintendent.* Special mention is made in this lesson of two cities. The people of these cities treated the Gospel quite differently. What happened at Thessalonica?

School. A number believed and were converted; but others raised such a tumult that the apostles left the city.

Superintendent. How were they received by the people of Berea?

School. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."—Golden Text.

9. *Superintendent.* Paul in his travels has now reached Athens, and was deeply moved by the superstition and idolatry of the people. He went to the Areopagus (Mars' hill,) where the Athenian Senate met, and preached to them about the true God. What did he teach in his sermon?

School. That all men are God's offspring, that he made all things; and that men ought not to think that he is like idols.

Superintendent. Perhaps he used our Golden Text as *his* text. Can you repeat it?

School. "In him we live, and move, and have our being."

Superintendent. When he spoke of Jesus and the resurrection, what did his hearers do?

School. Some mocked, others said, "We will hear thee again of this matter."

10. *Superintendent.* With whom did Paul make his home at Corinth?

School. With Aquila and Priscilla, who, like him, were tent-makers.

Superintendent. Opposed by the Jews, Paul left the synagogue and preached in the house of Justus. Crispus, the chief ruler of the synagogue, and many others believed. The apostle seems to have been sad or discouraged, and the Lord appeared to him in a dream and comforted him. With what words?

School. "I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city."—Golden Text.

Superintendent. After preaching in Corinth for one year and a half, Paul was arrested by the Jews and brought before Gallio the deputy. What did Gallio do?

School. He refused to interfere, and drove them from the judgment-seat.

11. *Superintendent.* This lesson is taken from the First Epistle to the Thessalonians, and speaks of the second coming of Jesus. How does the apostle describe that coming?

School. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

Superintendent. What does he say about the resurrection?

School. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—Golden Text.

Superintendent. Who will enter into the glory of the Lord first, those that are alive or the dead?

School. "The dead in Christ shall rise first."

Superintendent. Not knowing when the Lord will come, how are we to spend our time?

School. Watch and be sober.

12. *Superintendent.* The title of this lesson is Christian Diligence. In the picture you see a man sowing seed, teaching that as he expects a harvest so well-doing has its reward. What is the Golden Text?

School. "Be not weary in well-doing."

Superintendent. What does Paul ask for in verses 1 and 2?

School. To pray for those who preach.

Superintendent. He tell them (verses 3 and 5) that he has confidence in their piety and prays God to keep them faithful.

Superintendent. What does he exhort them to do in verses 6–15?

School. To correct the disorderly.

Superintendent. He closes with commending them to the love and care of God and the grace of Jesus Christ.

[NOTE.—We would suggest that teachers be requested, when this review comes into their hands to study it during the month, and as far as possible prepare their scholars, from Sunday to Sunday, for this public service.]

The Saviour Seen in the Scriptures.

1 Now let my soul, eternal King,
To thee its grateful tribute bring;
My knee, with humble homage, bow;
My tongue perform its solemn vow.

2 All nature sings thy boundless love,
In worlds below, and worlds above;
But in thy blessed word I trace
Diviner wonders of thy grace.

3 There, what delightful truths I read!
There, I behold the Saviour bleed;
His name salutes my list'ning ear,
Revives my heart, and checks my fear.

4 There Jesus bids my sorrows cease,
And gives my lab'ring conscience peace;
Raises my grateful thoughts on high,
And points to mansions in the sky.

Copies of this Review may be obtained of Phillips & Hunt, 805 Broadway, New York, at the rate of Fifty Cents per hundred, by mail.

Book Notices.

Kadesh-barnea. By H. Clay Trumbull, D.D. 478 pages. New York: Charles Scribner's Sons. 1884. No other book, attempting to settle long-disputed points of Bible geography, of equal importance or merit, has appeared for a long time. It has been very difficult to settle the place where Israel encamped so many years in their desert wanderings. To locate with certainty Kadesh-barnea is to settle many disputed points; and to so locate it as to preserve the integrity of the Scripture records has been the difficulty. Dr. Trumbull has certainly fixed the place beyond all reasonable doubt. Acting on the statement of an English traveler made over forty years ago, he strikes off the ordinary route of travel, and by the aid of Yankee curiosity, inquisitiveness, and endurance, and habits learned in the army, he was rewarded with complete success. He gave the general results to the press on his return two years ago. He has devoted much time since to the study of the whole question, and others related to the Exodus, and now gives to the world this magnificent volume. He presents a most satisfactory argument for locating the crossing of the Red Sea near Suez, and many interesting studies of the boundary of the Holy Land, which he locates just north of Kadesh-barnea. The book is written in a most charming style, and is another grand proof of the accuracy of the Bible record, to the dismay of the infidel and to the joy of the Christian believer.

Among the Holy Hills. By Henry M. Field, D.D. New York: Charles Scribner's Sons. 243 pages. This book covers Dr. Field's travels in Palestine, commencing at Jerusalem and going north—and is better fitted to put into our Sunday-school libraries, to interest and instruct the young, than any other book of the kind we know. He sees and describes the thing we most wish to know—and he is a safe and delightful companion. The book is written with great care as to statements of fact, and contains the results of the latest discoveries and study of this holy land. This volume with the one "On the Desert" would make a good present to a Bible-class teacher or pastor.

The Gospel According to John. The International Revision Commentary on the New Testament. Edited by Philip Schaff, D.D. 443 pages. 12mo. New York: Charles Scribner's Sons. This is Vol. IV of this valuable series, and has been prepared by Dr. Milligan and Dr. Moulton. This series deserves to be popular. It gives full and elaborate interpretations of the books, based on the Revised Version. The writers aim to give the meaning of the text without filling their pages with critical notes. It is just the book for Bible-class teachers, and for those who read the word to know its real meaning and its application to our own hearts and lives.

Story of Young Margaret. 324 pages. By Sena Gilbert Fellows. New York: Phillips & Hunt. The story of a young girl who is left an orphan, and who, after the usual trials and difficulties, arrives at the usual happiness and joy. It seems overdrawn, though the spirit and thought of the book are good.

Alick's Hero. By Catharine Shaw. 224 pages. New York: Robert Carter & Brothers. Alick is left in the English home of his "hero" far away from his parents, who are missionaries in India. He is the means of the conversion of this boy, who proves himself a true hero in the midst of trials and difficulties which follow.

Folk-lore of Shakespeare. By the Rev. T. F. Thistleton Dyer, M.A., Oxon. New York: Harper & Brothers. 559 pages. It is most wonderful, the great number of references in Shakespeare to the peculiar fancies and legends of his times. All of these have been collected in this volume and explained. It is a very interesting book.

Shakespeare's Titus Andronicus. Edited by William J. Rolfe. New York: Harper & Brothers. This is the last of this valuable series of plays and notes as edited by Mr. Rolfe.

Powell's Radial Key Map. Philadelphia: George May Powell. Showing Points referred to in the Acts of the Apostles, with their Distances and Directions from Jerusalem. This is an admirable little help for studying the Acts of the Apostles.

A Week Spent in a Glass Pond. By Juliana H. Ewing. Illustrated in colors by R. Andre. New York: R. Worthington. This is a delightful children's book, designed to cultivate a love for natural history. In the study of the great Water Beetle a wonderful interest is awakened and much knowledge gained about the inhabitants of a fresh-water pond.

John Bull and His Island. New York: Charles Scribner's Sons. This is a very bright, sharp book in which John Bull's follies and fobles are described by a Frenchman. It abounds in keen satire, and yet is full of genuine admiration of very much of English character and success.

Revivals: How to Promote Them. As Taught and Exemplified by many Famous and Successful Preachers. By Rev. Walter P. Doe. New York: E. B. Treat & Co. 443 pages. It is always profitable to know the thoughts and methods of the men who succeed in their work. This book is full of such material from the best sources. It is a new book and gathered from the writings of many living men, and deserves a wide circulation.

Methodism in Illinois from 1793 *to* 1832. By Rev. James Leaton, D.D., of the Illinois Conference. Printed by Walden & Stowe for the author, Cincinnati, Ohio. Having been appointed Conference Historian, the author has been engaged several years in collecting and arranging the materials for this volume. The book abounds in interesting delineations of character and styles of work, and is full of valuable information that must soon have passed away had it not thus been collected.

The Near and the Heavenly Horizons. By Mad. de Gasparin. New York: Robert Carter & Brothers. A thoughtful religious book, written in a weird, dreamy style which is sometimes almost poetical.

Primer of Politeness. By Alex. M. Gow, A.M. Philadelphia: J. B. Lippincott. An excellent code of behavior, based on the true foundation. Each kind of politeness is illustrated with incidents, and then analyzed to show how and why it was polite. A copy should be in every home.

Wearyholme. New York: Robert Carter & Brothers. The picture of a Puritan family and their life during the time of Charles II., showing the great religious difficulties of the times. It is a faithful picture of the age.

Vara. New York: Robert Carter & Brothers. Vara's parents are missionaries. She is adopted by a family in New York State. She lives a true Christian life, returns finally to her own parents, and every thing is bright and happy in the end.

Mottoes of Methodism. Selected and Arranged by Rev. Jesse T. Whitley. 187 pages. New York:

Phillips & Hunt. After the style of the popular year-books of the time, we have here a selection from the prose and poetry of the Wesleys for each day of the year. The work is well done, and the selections are most of them worthy of an enduring place in our literature.

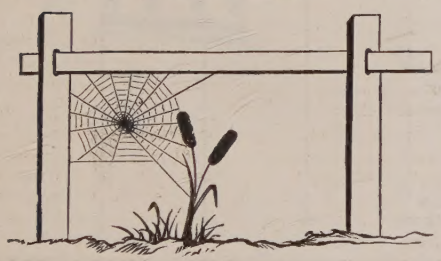
Susy's Opinions, and Other Stories. By Faye Huntington. New York: National Temperance Society and Publication House. 150 pages. This book contains a number of short interesting stories, which teach grand temperance lessons.

Holly Sprays. By Lucia E. F. Kimball. New York: National Temperance Society and Publication House. A book of delightful stories for children, abounding in good, improving thoughts.

Satan's Webs.

An Outline Talk for Children's Meeting.

BY LUCY J. RIDER.



Children, what is this picture that I am making on the blackboard? "*Fence!*"

"Yes; and this is the ground that the fence stands on. But what's this? "*Tree!*" O, there isn't room for a tree to grow in under the fence. Try again. "*Cat-tail!*" Yes, that's right. The fence is built down in a wet place where cat-tails grow. But what is this that I am drawing now? "*Spider's web!*" Yes; and do you see that little black [white] place right in the middle? What do you think that is? "*Spider!*" How many of you can see a horrid big spider there, just waiting for some poor fly?

What do spiders spin webs for?

What do the flies do when they are caught? "*Buzz!*" "*Struggle!*" "*Try to get out!*"

What does the spider do? "*Eat 'em up!*"

O, but before that? Suppose it was a big fly, or a wasp, and the spider was afraid to touch him at first? I'll tell you. He spins threads around him, wraps up one wing, then the other, ties down one foot, then another, and then kills him—"eats him up."

Suppose the fly only touches one foot to the web, couldn't it fly right away again? "*Web sticks!*"

Children, are there any webs in your houses? May be not spider's webs, but worse than spider's webs—webs that it will take something besides a broom to sweep down?

I'll write on the blackboard the names of some other webs—sticky things that catch children, and larger people, too, sometimes, and you tell me if you've ever seen any of them around your house. Here's one:

THE "I-Didn't-Think" WEB.

[Tell story of the boy who nearly frightened his little sister to death because he "didn't think."]

Here's another:

THE "I-Don't-Want-To" WEB.

[Ask the children if they never get caught in this web, when mamma says: "Come, dear, it's time to get up;" "Begin your lessons;" "Run on that errand," etc.]

And here's one more:

THE "By-and-By" WEB.

This is the most dangerous of all. Mamma says, "Do this now;" and we say, "By and by." And not only when mamma speaks, but when Jesus speaks, Satan ties us up in this web. He's caught a great many men and women in it as well as children. Jesus says: "Come to me now, dear child. Give your heart to me now." Child says, "By and by."

Do flies ever get out of spider's webs when once they are caught? Not very often. But sometimes when I see a poor fly buzzing and struggling in the web, with the cruel spider so near to finish binding up and to kill it, I take my finger and tear down the net, and the old spider runs away and the fly goes free. Just so, always, when Jesus hears us pray to him, he breaks the sticky webs of Satan and our souls go free.

But suppose some poor silly fly should say to me "No, no, I don't want the webs broken."

Spiders have these big nets made all at once to catch their prey with, but Satan spins his webs around us only one thread at a time, and he can't even do that unless we let him. I wish Charlie would come to me and let me put this thread around his wrists once. Now see if you can break it. O, how easily it snapped! This shows how easy it is for children who haven't said "By and by" so many times to Jesus to break through and come to him. But now I'll wind it around Charlie's wrists a good many times. This is the way it will be with us if we grow up without giving our hearts to Jesus. Satan has bound a great many folks just this way. Boys and girls, is he binding any of you? Last winter Jesus called and you said "By and by." Then again he said "Come," and you said "By and by." And again and again. [Leader, wind thread about boy's wrists once for every "By and by."] Now, Charlie, try to break the threads. You can't do it. They cut into your wrists, but you can't break them. How dreadful it would be if you could never get them off! Wouldn't you better ask me to cut them for you? See how quickly I do it. Now shall we let Satan bind our souls by saying "By and by" any more when Jesus calls to us? And shall we not ask Jesus to break the bands already around us, and help us to come to him this very day? Let us pray!

CLASS RECORD FOR MARCH, 1884.

	March 2.	March 9.	March 16.	March 23.	March 30.
Weather.....					
Teacher.					
PUPILS.					

Whisper Songs for March.

NINTH LESSON.

Jesus, the Tree of life thou art,
Thy little branches we;
Grant that thy life through us may flow,
That we may live in thee.

TENTH LESSON.

Our refuge, Lord, in thee we seek,
Our refuge from all harm;
Throw round thy little children, Lord,
Thy loving, sheltering arm.

ELEVENTH LESSON.

In faith and love and hope we wait
The coming of our King,
When from their graves the Lord of life
His little ones shall bring.

TWELFTH LESSON.

Dear Saviour, I would wait for thee,
Nor ever weary grow;
But follow on with patient love,
Thy saving power to know.

LESSONS FOR 1884.

First Quarter.

Jan. 6. THE CONFERENCE AT JERUSALEM. Acts 15. 1–11.
13. HEARING AND DOING..... James 1. 16–27.
20. THE POWER OF THE TONGUE....James 3. 1–18.
27. LIVING AS IN GOD'S SIGHT.....James 4. 7–17.
Feb. 3. PAUL'S SECOND MISSIONARY JOURNEY .....Acts 15. 35–41, and 16. 1–10.
Feb. 10. THE CONVERSION OF LYDIA.... .Acts 16. 11–24.
17. THE CONVERSION OF THE JAILER. Acts 16. 25–40.
24. THESSALONIANS AND BEREANS..Acts 17. 1–14.
Mar. 2. **Paul at Athens**.....Acts 17. 22–34.
9. **Paul at Corinth**..... .....Acts 18. 1–17.
16. **The Coming of the Lord**.....1 Thess. 4. 13–18 and 5. 1–8.
23. **Christian Diligence**.....2 Thess. 3. 1–18.
30. **First Quarterly Review.**

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